WORLD WIDE BIBLE STUDY

CLAYTON SEDGWICK COOPER

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WORLD-WIDE BIBLE STUDY

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World-Wide Bible Study

By

Clayton Sedgwick Cooper

Secretary for Bible Study, Student Department
International Committee of Young Men's Christian Associations

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To My Sister

PREFACE

THE object of this book is threefold : First, to show the reasons for the world-wide interest in the Bible ; second, to point out how people may become interested in the Bible ; third, to reveal the modern opportunity of the Bible, in relation to the state, the school, the home, and the church.

Particular attention is given to the preparation and the training of Bible teachers, because of the wide-spread need of efficient leadership in Bible study.

The author wishes to express his appreciation and indebtedness to The Sunday School Times for permission to publish a number of articles which have appeared in the Times. He wishes also to thank The Christian Herald for like permission to include two or three articles published in that paper.

It is hoped that the point of view presented in this book for the study of the Christian Scriptures by men and women of widely varying

belief and race, may assist in bringing to many people a rediscovery of this book whose message belongs to the world.

CLAYTON SEDGWICK COOPER.

New York City, October 10, 1911.

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CHAPTER I

TEN REASONS FOR BIBLE STUDY

THE Bible is the best selling book in the world. Its sales average 10,000,000 copies a year. More Bibles were sold in 1910 than any other hundred books together. This did not happen by chance, for a similar ratio of sales has long existed. There are valid causes for this unprecedented popularity and world-wide influence. Out of many I would point out ten reasons for the Bible, almost any one of which would be sufficient to make the book immortal.

The comprehensive character of this book is shown by its international and universal acceptation. The Bible has escaped provincialism; it belongs to the world. It is a book of all races and all religions, of all sorts and conditions of men. It has been translated into more than 450 different languages and dialects. The Bible was called by Huxley "the Magna Charta of the poor and oppressed," and Eras-

mus said of the Scriptures that "the husbandman might sing parts of them at his plow-tail, the weaver might warble them at his shuttle, the traveler might with their narratives beguile the weariness of his way." A well-known educator of India—a Hindu professor—informed me that the educated men of India know the Bible better than they know any sacred book of Hinduism. In Korea the Bible is practically the national book. Great difficulty is experienced in furnishing enough Bibles at twenty-two cents apiece to supply the Koreans. A few years ago one Korean church ordered 20,000 copies of the New Testament. The publishing of these books was delayed for a brief time, with the result that every copy was sold before a single one was printed. Fully one-half of the 3,000 young men in China who expressed their interest by enlistment in Bible classes during my visit to that country were Confucianists. Four hundred and twenty-eight thousand Bibles were purchased by the Chinese in 1910. Among the 28,562 students who attended Bible classes for two months or more in the North American colleges in 1910, 6,156 men were non-Christians. This number

included, besides English, Canadian, and American students, Japanese, Ceylonese, Mexicans, North American Indians, East Indians, Negroes, South Americans, Russians, Italians, Hebrews, Chinese, Germans, French, West Indians, Cubans and Hawaiians.

The following different religious faiths and shades of opinion are found among the college men studying the Bible: Protestant, Catholic, Jewish, Hindu, Confucianist, Shinto, Muhammadan, Greek church, Boodhist, with a large number of men espousing no particular religious belief.

One hundred and eighty-five thousand copies of the Bible in 36 different languages were distributed among immigrants arriving in New York the past year from the hands of agents of the American Bible Society. The combined sales of Bibles by this Society and the British Bible Societies recently reached five hundred millions of Bibles—a vast number of which have been printed in foreign languages and sold to peoples all over the earth. Such universality of demand and use is unparalleled in literature. The Bible, as Goethe said, is the "Book of the nations."

This universality of the Bible is proved not simply by the extent of its use by diverse nations and by peoples of diverse belief. Indeed, this wide popularity is founded upon the universal applicability of the contents of this book to all life. The Bible is the book for humanity. It is dateless—it is perennial literature. Its immutable principles are primary and absolute, unconditioned by provinciality, tradition, or time. It touches human nature in all of its depths and ranges—down out of reach of national, social, or religious differences. It reveals generic types by describing individuals. The twelve disciples of Jesus form a suggestive study of mental and temperamental types. The Bible men and women, as Lowell said of Shakespeare's characters, are "the contemporaries of any generation, because they are not products of an artificial and transitory society, but because they are animated by the primeval and unchanging forces of that humanity which underlies and survives the forever fickle creeds and ceremonials of the parochial corners which we who dwell in them sublimely call the world." No ideal or experience or memory of any part of mankind

is absent from the Bible. It contains, indeed, the "Ideal form and universal mould" of life itself. It possesses the vitality of nature. "The words that I speak unto you," said the Master, "they are spirit and they are life."

The Bible is the book of general education. "Get learning, get understanding," said Solomon. Ex-President Eliot omitted the Bible and Shakespeare from his five-foot shelf of books, saying, when asked why he did this, that he took it for granted that every one knew the Bible and Shakespeare. The New York Sun remarked that it was the usual opinion that a thorough knowledge of the Bible and Shakespeare constitutes in itself a liberal education. Sir Edwin Arnold said: "I owe my education as a writer more to the Bible than to any other hundred books that could be named." There are Bible allusions in 37 of Shakespeare's plays. Dr. van Dyke reports in the October, 1910, issue of the Century Magazine more than five hundred direct references to the Bible in Tennyson. He continues: "Professor Albert T. Cook has recently counted sixty-three Bible references in a volume of descriptive sketches of Italy, twelve

in a book on wild animals, and eighteen in a novel by Thomas Hardy."

The references to the Bible in the poetry of Robert Browning have been very carefully examined by Mrs. Minnie Gresham Machen in an admirable little book. In his longest poem, "The Ring and the Book," there are said to be more than five hundred Biblical references.

With what pathos does Sir Walter Scott, in the "Heart of Midlothian," make old Davie Deans bow his head when he sees his daughter Effie on trial for her life, and mutter to himself, "Ichabod! my glory is departed!" How magnificently does Ruskin enrich his "Sesame and Lilies" with that passage from Isaiah in which the fallen kings of Hades start from their thrones to greet the newly fallen with the cry, "Art thou also become as weak as we? Art thou become like unto us?" Browning's "Christmas-Eve and Easter-Day," a poem of 2,500 lines, alludes to the Bible 130 times. "The Bible is my book," said Victor Hugo. Scott said, when dying: "Bring me the book." When asked what book, he said: "Need you ask? There is but one."

The Bible is full of literary imagination and suggestion. It teaches truth with that mystic symbolism and delicate touch that charm and illumine and incite. It is immortal in its verse. Edwin Markham says of the poetry of Jesus: "Jesus lifts the worn and pedagogic into the peerage of poetry. He changes sand into pearl; he turns cloud into rainbow." The Bible's style has been the model of the world's literature in its highest mood. It is rich in that nervous "conceptive energy" which invigorates the mind. It is the highest example extant of what Lowell calls "that wonderful composite called English, the best result of the confusion of tongues." Professor Phelps, of Yale, makes the suggestion that all examinations in English for college men be confined to the Bible. "If everything else in our language should perish," wrote Macaulay, "the Authorized Bible alone would suffice to show the whole extent of its beauty and power."

And Whittier has expressed in lasting verse the value of the Bible as literature:

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,

From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

A life-work is made great by its emphasis, by its accent upon the issues that count. A great man is known by the things he omits as well as by the things he emphasizes. A vocation is determined by a clear perspective of real values, a sense of right relations, good judgment, ability to see things in the proportion of reality.

The Bible furnishes here an unimpeachable guide. It affords what the Germans call the sense of "inner mission." Here are the root principles, the outlines of great and high living and thinking: the individual must fill in the personal details. Nor does the Bible assist simply in the *choice* of a work, presenting opportunity to a particular temperament for special service, but it is indispensable in its frequent suggestion along the way, as a corrective, regulator, and reminder. Bible study is limited only by its vision, by its reserve, and by its readiness to be called out to its supreme bounds.

It assists life work by keeping the career of a man clear of the obstructing impedimenta which hinder real progress. It accomplishes this only for those who become serious enough in Bible study to make it a regular habit. A vocation is as great as it has capacity to be. It is as big as it is in its crises. Bible study, when it assumes regular phases, produces a state of mind and heart conducive to poise and power. It brings "peace of mood." A Bible habit offers a refuge in calamity and sorrow; as a solace in grief it is unapproachable. It furnishes equipment for unexpected occasions. Many a career has been saved by a habit that produces what Napoleon called "two o'clock in the morning courage," the force to act right when life is at its lowest levels. Mr. Moody used to say, "This book will keep me from sin, and sin will keep me from this book."

"In Life's small things be resolute and great
To keep thy muscles trained; knowst thou when Fate
Thy measure takes? or when she'll say to thee,
'I find thee worthy, do this thing for me'?"

The Bible is the book of friendship. A vital reason for Bible study resides in the fact that

it opens the way for gaining friends and becoming a "brother of the guild which passes the torch of life from age to age." It creates the still, deep atmosphere in which true affection is born. Jesus staked His whole gospel upon the transforming power of friendship-love. He revealed there His broad sympathy. The church of the Bible is far more inclusive than the church of to-day. The Bible loves where we often scorn or despair. Jesus said seventy times seven sins should be forgiven, for He was the "friend of sinners." We find it hard at times to forgive once. The reading of the Bible gives wide-spaced charity and a sense of interest in men without which success is empty and progress is pitiably aimless.

At one of our universities in the Middle West a member of a Greek letter society said:

"I always respected my friend. I never really loved him until I discovered him in his deeper mood in a Bible class."

The reason for Bible study is 1 Corinthians 13: "The greatest of these is love." Is there a finer secret of modern success than learning

Fraternity Bible Class, University of Texas

to treat men—all kinds of men—as God treats them—to really care? Norman Gale said:

"The daybreak comes when Christ with tender face
Welcomes the poor in spirit—who were least."

At one of our universities recently I met five men who were among the most representative students in the senior class. They told me that in their freshman year a certain upper classman had asked them to meet with him in his room for an hour once a week to take up a certain line of Bible study and to talk over personal and college problems. These men affirmed, however, that the class hour was only a small part of the value of this relationship, since the upper classman became really and truly their friend. He was interested in their entire life; he gave up his pleasures and at least one vacation because of his sincere interest in different members of the group. For two years this class was conducted in like friendly fashion, and, after the teacher graduated, these five men, who held at least four of the highest positions in the gift of the undergraduate body, were each in turn conducting similar groups. The present uprising of

students for Bible study finds its secret not simply in discussion of abstract principles, but as well in the deep appreciation of the vast opportunities and privileges of a great college brotherhood. To learn from the Bible, friendship—the master passion—this is permanently valuable.

The late Senator Dolliver said to me a short time before he died: "Our modern political life needs the recreating power of the Gospels; it needs change from within more than it needs external panaceas."

The modern national revival of civic spirit and social activities calls for the type of man and the kind of idealism that the Old Testament prophets present. Emerson once said: "The glory of a nation does not depend upon the size of its census, or the size of its cities, or the size of its crops, but upon *the kind of man* the country turns out." The Bible has proved itself the nation's greatest book, as it has been wrought into the life and ideals of its great men. It has been the solace and inspiration of national leadership in men like Gladstone, Lincoln, Jackson, Sydney, Garibaldi, Joseph Neesima, Carey, Milton,

Victor Hugo and hundreds of other public men. The late Justice David J. Brewer is quoted as saying, "No nation is better than its sacred book. In that book are expressed its highest ideals of life, and no nation rises above those ideals." The Bible was the rock upon which our fathers built our early civilization, those men "who set their consciences by the will of God as countrymen set their clocks by the sun." The pilgrim with a staff in his hand and a Bible beneath his arm is carved in bronze and stone in our parks and commons, because thus he was equipped. The Bible was his law and his gospel. "When you know how a nation deals with the Bible you may know what that nation is," said a Bishop of the English Church. It has affected directly the social and political ideals of nations in its high principles set forth for governments. Andrew Jackson called the Bible the rock upon which our republic rests. A professor in a Middle West institution uses the book of Proverbs as his sole text-book in teaching political economy and social ethics. The ground strain of the Old Testament was national righteousness as the eternal foundation.

"Ye shall be unto me a kingdom of priests and an holy nation," said Jehovah. These personal and national ideals have permeated the highest Christian civilizations. This ideal of constitutional government was from the Bible, from the Hebrews. It was contrary to Oriental government principles, which elevated the ruler at the expense of the people. The Bible makes the people supreme. Their rights, their obligations, their possibilities are its theme. As Dr. W. W. Moore points out, a hundred years before Plato dreamed of his ideal republic, Jethro and Moses were working on Mount Sinai at the foundation of republican government presenting a written constitution to which public assent was given by the people.

We are now beginning to study with seriousness the political and social ideals of Jesus. Thousands of students discussed last year in the colleges the questions of the relation of Bible Christianity to labor and capital, poverty and crime, and the problems of rural and municipal life in America. These are life questions and they are Bible questions. Such study is not only bringing a new conception of the

Word of God—it is assisting especially in the recasting and reorganizing of our national and intellectual ideals relative to the changing conditions of the twentieth century. "To this" (book) says Ulysses Grant, "we must look as our guide in the future." "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock."

Our age is one that often turns away from professional and enforced presentation of moral truths, but it is everywhere keen for those unlabeled suggestions that make for undivided strength, for self-control,—for the culture of the will. Christianity wins to-day by persuasion rather than by pressure, by influence rather than force. In many cities and towns the organization called the "Gideons" has recently placed Bibles in every room of the leading hotels. It is reported that the electric light and gas bills of these hotels and boarding houses immediately increased. As one man, who found a Bible in a Chicago hotel,

expressed it, "I never knew before that I was interested in religion." The Bible is to be increasingly the silent but effective power for the production of firm morals and serious thinking concerning conduct, as people read it, unguardedly, for themselves. The words of the Bible reach down to the decisive forces of human lives. Here the Bible is unexcelled in its pervasive, revolutionary, leavening character. "Everything that sets free our intelligence without giving us self-control is fatal." The free response to the Bible is quick and uplifting.

Thomas Carlyle said that the Bible was the one book wherein for thousands of years the spirit of man has found light and nourishment, and the response to whatever was deepest in his heart. The basic, ethical principles, the principles that are capable of controlling and guiding modern humanity, are here adding moral and spiritual energy to material and personal energy. The Bible "lights up" morality and makes it effective. Its widening use will safeguard national and public liberty and property by making men morally able to bear these responsibilities. Its general study will fill so-

ciety with those standards and sympathies which will come to use when the crises arrive. The Bible's main theme is righteousness, and righteousness is the eternal foundation of the nation. The Bible touches the heart of individuals and brings humanity to itself. It conveys the words of Jesus which were with authority—the authority of character. No time has needed more than ours to realize that behind the institutions of to-day is the individual; behind the capital is the capitalist; behind labor is the laboring man and the mind of society. The man alone is the audience to which the Scripture speaks. The Sermon on the Mount is a valuation upon single individuals in their relationships. The reform movements of to-day must be directed primarily against those forces that tend to choke or arrest the development of moral personality. Greatness has always reached the summit of its power through isolated persons, as they have cried in the great cry for character:

"Search me, O God, and know my heart:
Try me, and know my thought;
And see if there be any wicked way in me,
And lead me in the way everlasting."

In one of his superb letters, Robert Louis Stevenson said: "As I live, I feel more and more that literature should be cheerful and brave spirited." Of such character is the Christian Scriptures. The predominant note of the Bible is that of hope and good cheer for men. On every page one feels the gospel of the Psalmist:

> "Though he fall, he shall not be utterly cast down;
> For Jehovah upholdeth him with his hand."

Or the triumphant belief of Paul: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Or, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." Or the final words of Jesus: "I will see you again, and your heart shall rejoice, and your joy no one taketh away from you."

The Bible gives a clear, straightforward

analysis of human nature; it is the sword of the Spirit and cuts deep into all lies, sham, and hypocrisies of living or thinking; but the Bible never allows criticism or pessimism to predominate. Despair is never the last word. Moses had his tribulations as a leader, but he died in song. The Psalmist forgot his trials in his praise. The lost coin, the lost sheep, and the lost son are always matched by the restoration and the rejoicing. The Bible and despondency never go together. God tells us throughout the Scriptures, as he told the discouraged Elijah, that he has seven thousand who have not bowed the knee to Baal. The two root principles of Christianity are on every page—a forgiven past and a new future. To know God is to love Him and to be happy. The Bible is the revelation of God our Father. Indeed, the Bible writers seemed to have written for man's encouragement: "to find out where joy resides and give it a voice fine beyond singing." The Bible is the nation's call to men to glorify God and to enjoy Him forever. Heaven is objectified in the language of light and of beauty and of boys and girls playing in the streets.

Edmund Burke had the habit of reading a chapter of Isaiah before he went to speak in the House of Commons. He said: "Isaiah possesses both the blaze of eloquence and the light of truth." Any man who is inclined to be pessimistic or discouraged should read each day a psalm, or a bit of Hosea's love song, or one of Paul's victorious passages, or the promise of Jesus about the sure victory of righteousness. The Bible is filled with that music which George Eliot called the "gladness of the world." The individual who learns from personal experience to say: "I know whom I have believed," to see a new heaven and a new earth, is freed from earth's thraldom. It is a liberation of the spirit. The Bible student certainly finds some of the patience and faith of the saints. He learns to "abound in hope." Every page of the Bible to such a man is a hymn—a pæan of victory—a note of permanent and unquenchable optimism.

In the sixteenth and seventeenth centuries the Bible furnished religious propaganda with creeds; in the eighteenth century it was drawn upon by the great crusades for the rights of man, and in the nineteenth century

BIBLE STUDENTS, UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

for light on national problems. The twentieth century has even now opened in a great struggle for utilitarian values, as these values are evinced in commercial and industrial results, on the one hand, and practical social and religious reform, on the other. In this age the Bible must *prove* its usefulness to business and to society. The significance and charm of its facts will depend upon its embodiment, its visualization in serviceable, human lives. It is not enough to commend the Bible as "the good book"—it must be good for *something*. The field to-day is the world of needs and deeds. Jesus fills the New Testament with a new dignity for work. He himself furnished the sublime example of toil unsevered from tranquillity. His words and the words of His followers defined the Christian as an ambassador, a shepherd, a steward, a fighter, a laborer. His command was not only to overcome self, but also the world, and he gives instruction regarding the method. "Arise, let us go," he says, and Christianity has been, when true, a purposeful crusade, a service campaign for the sake of positive assistance to the sons of men. The true end and aim

of a well-ordered and contented life is for the sake of God through society. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Men are discovering that social principles and economic rules are found in the Bible—not as catalogued injunctions for every changing detail of life, but as great, guiding, informing ideas to be discovered, thought through, and adapted to social progress by men who both think and act, by men who are good, but who are also useful.

The Bible drives men out to follow Jesus—to seek and to save. Its message is for peace by means of strife and toil, and risk and disaster. The Bible study objective for the twentieth century is not to discuss in quiet and delightful retirement the problems of good and evil, but to find God's message in order forthwith to do it. God's call to-day is for "doers of the word, not hearers only." His desire is for men of daring and action.

"Oh prudence is a right good thing
And those are useful friends,
Who never make beginnings
Until they see the ends.

"But now and then give me a man
And I will make him king,
Just to take the consequences,
Just to *do* the thing."

"If ye know these things," said the Master, "happy are ye if ye do them."

Bible history is biography and autobiography. It is the revelation of giant personalities, of "mountainous men." This is one reason for its enduring character. It holds the mirror up to nature—human nature—and it reveals the motives, convictions, ideals, hopes and fears of immortal personalities in mortal life.

"The great mission and priceless value of the Bible," says Dr. Henry Churchill King, "are, that it puts us in touch with the most significant lives of the world, in the greatest realm,—that of the moral and spiritual,—the lives that we need most of all, because religion is the great unlocker of the powers of men."

In one of the large American universities the Christian activities and Bible study seemed incapable of rising above a passive dead-level. The faculty was indifferent to vital religion,

and the students were too busy with the pursuit of technical learning, "In action's dizzying eddy whirled" to perceive that Presence which pervades the world. To think of or to emphasize the *eternally worth while* was foreign to the life of the institution—indeed, men frankly admitted that they were not interested in such subjects. But this lethargic and indifferent sense was suddenly broken, and then the student body became aware of a new spirit moving within it: a new building for Christian work—fresh objectives for social service—newly enlisted professors and representative students—a large fund raised for helpers—hundreds of men enrolled in the Bible classes, —truly a new attitude to religion, to men, to the Bible. Why? A student with unquenchable enthusiasm and fortitude of heart—a man of influence and unselfish ideals—had been appointed to lead the Christian forces. These were the main points of his policy:

1. Stop apologizing for Christianity and the Bible.
2. Look at things in the Big.
3. Do a lot of work and don't talk much about it.

He brought to the situation inflexible purpose. He was asked to lead, and he took his leader-

ship seriously. He believed irresistibly in his cause. Indifferent conditions were matters to be overcome, not lamented. He contributed to that university the all-compelling force of a distinct, meaningful and commanding personality. He represented something more valiant than a method, namely, a *man.*

Bible study is the study of triumphant personalities. "Amos," says Cornill, "is one of the most marvelous and incomprehensible figures in the history of the human mind, the pioneer of a process of evolution from which a new epoch of humanity dates." It is worth while to be touched by such individuality. Harnack said: "When God and everything that is sacred seem to overwhelm us, and the bounds of good and evil to dissolve; when, weak and weary, we despair of finding God at all in this dismal world—it is then that the personality of Christ may save us."

The Bible is personal and directed to the individual. We see our needs in the terms of men of like passions with ourselves—we especially find our desires and our tendencies centering in the life and teaching of Jesus. We find that he was more modern than our teach-

ers to-day. His breadth of mind and sweep of sympathies would almost debar him from membership in some of our religious orders. He was natural and sincerely human. He came eating and drinking. He took part in life's festivities. He denounced cant and sham piety with his fiercest language. He loved the paths of men—women and children followed him in the streets. He did not simply talk about the needs of men. He lifted them. The personality of Jesus is sufficient reason for Bible study.

John Shairp was right:

"Subtlest thought shall fail and learning falter,
Churches change, forms perish, come and go;
But our human needs, they will not alter,
Christ no other age shall e'er outgrow.
Yea, O changeless One, Thou only
Art life's guide and spiritual goal;
Thou the light across the dark vale lonely;
Thou the eternal haven of the soul."

Our times are desperately in need of constructive religious teaching—the leadership of men who do and dare because they think, and know what Christianity is all about. Such men carry their doctrine in a great mind and a great character. Men are beholding with

consternation the passing of those forms of religion in the church and in society with which faith has been associated. Persons who have depended upon certain creeds, or symbols, or ceremonies, cry to-day: What have we left? Is Christianity a failure? Is the Bible to be relied upon longer? Professor Francis Peabody, of Harvard, says: "A man in a university must fight to keep his soul alive." This is true enough of any man in any sphere of existence: it is peculiarly true in the educational institutions of to-day.

The college man leaves a home of nineteenth century orthodoxy. He enters college, and by his junior year he feels somehow what he dare not utter, that his former moulds of religion will hardly hold modern culture and modern science, and the modern attitude of mind. His first impulse is to think that his religion has gone. With Micah he cries: The Danites have carried off my gods. What have I left? But to-day he is turning to the Bible for his answer, and tens of thousands of collegians all over the world are now seriously engaged in Bible study.

This revival is not in vain, for the Bible is

a spiritual book; it is the message of Jehovah to his creation. It is replete with great religious questions which are life eternal questions: Where did we come from? Why are we here? Whither do we go? It is the completest record of the deepest human emotions and experiences. It is the story of the religious conflicts and victories of the great pioneers of civilization. These are not ephemeral problems. They are perennial problems. They furnish the ground motives of human action,—the all-sufficient knowledge, for one feels that here the thing is said, and said forever. These truths are found to inhere in man's inmost essence. They underlie theology, which is the science of religion. They run deeper than Christian service and Christian missions, which are the voices of religion. Bible truths last when temporalities fade, for "Is not the life more than the food, and the body than the raiment?"

The Bible cannot lose its fascination, for it adds another world to our sense world—the world of the spirit, "a new heaven and a new earth." It gives the only satisfying explanation of life which has ever been formulated, as

Bible Study Group, Manila, Philippine Islands

a great adventure of the spirit in a world of spiritual realities. It is connected with the primal loyalties—God and Christ and humanity and prayer and worship. It is the story of the life of God in the soul of man.

In the city of Allahabad an Oxford graduate related to me his experience with a Brahman student who read the Bible with him for over a year. Especial attention was given to the life and teaching of Jesus. No reference was made to the personal acceptance of Christ on the part of this Brahman student. At the end of the year, however, the teacher said one day to his Hindu scholar, "What do you think of Jesus Christ?" The answer came slowly, but with peculiar certainty, "I think that Jesus Christ was the greatest man who ever lived. I think—yes, I know—he is my Saviour."

Job and John found life just a stuff to try the soul's strength on. Jesus laid hold upon life, and used it to the full, but, as a great engineer would use a mighty bridge that he thrusts out before him across a stream—a path, but not a goal. He loved life because it afforded his indomitable spirit a chance to

breathe, to grow, to work, and to aspire. But he always knew that he possessed a soul!

So as individuals and as a people we take our Bible, this biography of the human spirit relating itself to life and to God by the way of the soul. We take it for idealism in the midst of the mighty confused currents of the times. We take it for courage to fight on when all conditions seem ill, and hope is spent. We take it for light when the night shadows fall across the room where we are working our appointed tasks; we take it for world defeat, and recall that they said Jesus failed; we take it for grace, for sufficient redemptive grace when purity has fled, when the joy of life has been put out by sin, when appetite has become the captain of the soul; for it is the Bible which pours over our broken hearts the balm: "Neither do I condemn thee; go and sin no more." We shall forevermore love and come back to the Bible, because it reveals to our thirsty, longing, human hearts the love of God in the person of Jesus Christ.

"Lo thy sons whom thou sendest away. They come gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God."

CHAPTER II

THE BIBLE AND CITIZENSHIP

PERHAPS the most impressive moment in the coronation exercises of King George of England occurred when the Dean of Westminster took the Holy Bible from the altar and delivered it to the Archbishop, who, in turn, presented it to the king, saying:

"Our gracious King, we present you with this Book, —the most valuable thing that this world affords. Here is wisdom; this is the real law; these are the lively oracles of God."

The Bible in Our Early Settlements.—With this traditional Biblical influence the American nation began its life. Ambassador Bryce, at the tercentenary celebration of the Bible, drew attention to the fact that this anniversary united England and America with close ties, since at the time of the making of this English revised Bible the unity of the two countries was not simply in sentiment; it was also in fact.

Out of this strong regard for the Scriptures, our Pilgrim Fathers brought the Bible to American shores as their chief guide for both church and state. With it they solved their early problems in the settlement of social and civic disputes and nation building. Indeed, the cardinal object in leaving the fatherland was in order that these sturdy religious crusaders might be untrammeled in their inclination and convictions concerning this Book. Individual liberty of interpretation of the Scriptures, with a deep personal freedom of conscience, made the Bible the first book of these early founders of state. In the squares and commons of New England we still see the significant stone or bronze Pilgrim with a Bible beneath his arm—his constant companion and guardian for life.

The degree to which later questions of American civic, municipal, and national life have depended upon the Bible is not always fully apprehended. Dr. W. W. Moore, in his excellent treatise entitled "The Indispensable Book," draws attention to the fact that our American idea of government, making the rulers exist for the good of the people, was de-

rived from the Old Testament teaching of God to the Hebrews. There the Oriental idea of government for the sake of lifting into prominence the ruler is revised.

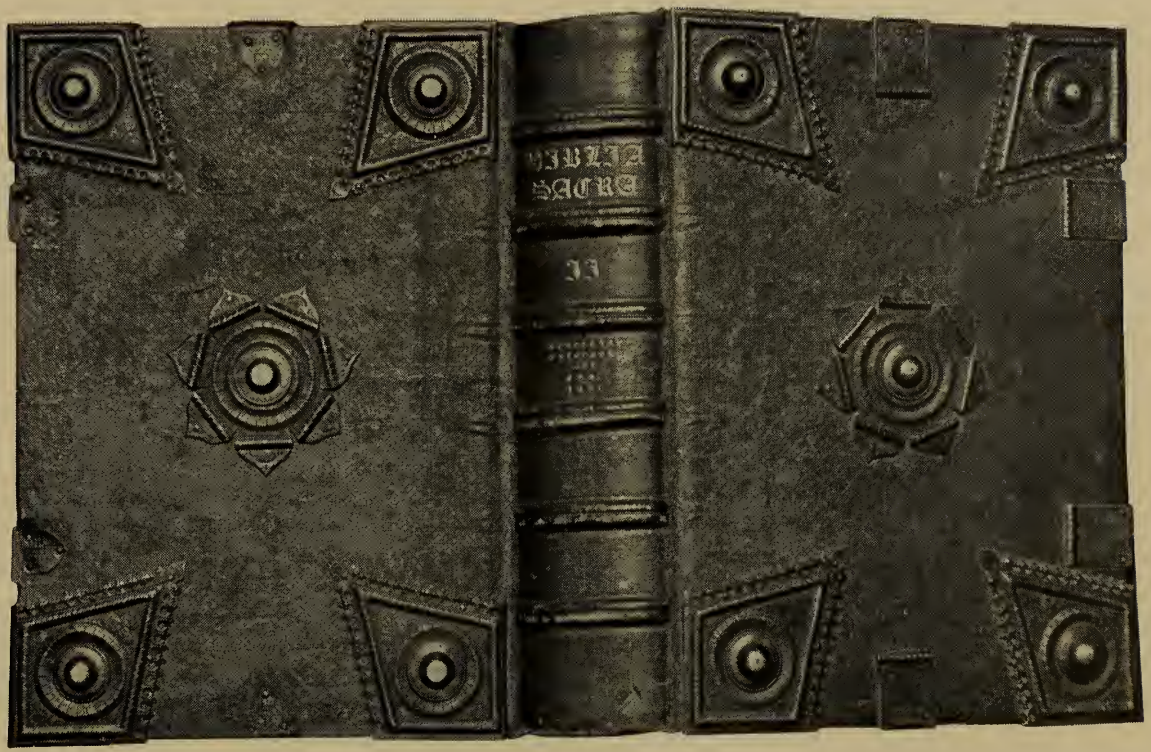
For Jehovah's portion is his people (Deut. 32 : 9).
For Jehovah taketh pleasure in his people:
He will beautify the meek with salvation (Psalm 149 : 4).
As yet exaltest thou thyself against my people, that thou wilt not let them go? (Exod. 9 : 17.)
If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor, neither shall ye lay upon him interest. (Exod. 22 : 25.)

If one would discover the influence of the Bible in our national citizenship, let him read the Constitution of the United States, or some of the early books of law, making note of Biblical references and allusions. The Bible is quoted in almost every one of America's impressive public documents, in virtually every great and national message, and it is the attendant of well-nigh every important ceremonial or sacrament of American civic and national life. Bible precepts are woven into nearly every creed—social, or political—of the nation. The stronger fraternal organizations

have given so large a place in their rituals to the Bible that some members of such societies regard their vow of allegiance as equivalent to a Christian vow.

When recently the Society of the Gideons placed in the rooms of many leading hotels copies of the Bible, the act seemed at once to people, regardless of belief or race, quite appropriate and profitable,—a perfectly natural occurrence.

Virtually every great representative American has not only spoken highly of the Bible, but has made a thorough study of this Book. Andrew Jackson spoke of the Bible as the rock on which our republic rests. Lincoln knew the Bible better than any other one piece of literature: his sayings and his words remaining to us are filled with references of high estimation for the Christian Scriptures. A certain kind of skepticism was assigned to Thomas Jefferson, but he once made this statement, "I always have said, and always will say, that the perusal of the sacred volume will make better citizens, better fathers, and better Christians." The statements of Ulysses Grant are well-known, "Hold fast to the Bible as the sheet anchor of



GUTENBERG BIBLE

The Gutenberg Bible, 1450-55, purchased for $50.000; the largest amount ever paid for a single book in the history of the world

our liberties; write its precepts on your hearts, and practise them in your lives."

In view of the evident importance of the message of the Bible to our nation, let us consider its concrete word to our own time. As this Book has had a voice for every mood of our country's life, it must have something definite and direct to say to us to-day. It would seem that there has not been a time in American history when as a people we were more busily engaged in shaping and readjusting our national and international policies, in building up mighty fortunes, in revamping our social and religious creeds in the light of new demands, in building a government of the people and by the people upon principles equal and just.

To such a time as this the word of the Bible comes to Americans in a threefold message, to our commercial, to our political, and to our spiritual life.

The Message of the Bible to American Commerce.—The sixty-six varied and vital books of Scripture have a direct bearing upon the world of affairs. These pages are alive with examples of kingdoms and men rising only to

fall because they have not seen clearly the real objective of wealth and business. Babylon and Rome, Athens and Jerusalem, Solomon and Cæsar, are in the Bible for a purpose. How many of our citizens are reading these thrilling histories and biographies in relation to our own times?

Jesus' descriptions and teachings reveal the fact that he foresaw the difficulties of seeing in correct proportion the things of the world. With pathetic humor he pictures men foolishly building houses on sand; shortsightedly erecting new barns to hold fleeting treasure; rich men thinking to buy happiness with gold; souls that gain the world but lose themselves. He describes, also, people like ourselves, giving little time to reflection, often worried and busy with the cares and deceitfulness of worldly accumulation, missing the "better part" that he said Mary, the sister of Lazarus, had chosen. He is constantly reminding us of the pearl of great price, and the bread of life. The peace that passeth knowledge, the rest that is untouched by fears of the morrow, the joy made full in unselfish labor for others, the death that is a door to more abundant life—such values

the Master is ever placing in direct contrast to mere *things*.

In other words, the Bible brings our commercial ideas to the judgment seat of wisdom which the Old Testament writer calls "understanding." It is judgment, sense of right, proper perspective upon the affairs of life, character, ability to see through the action to the goal,—and this is the gift of Bible study. It reminds us constantly that the Kingdom of God and his righteousness have their rightful home in the practical relationships of everyday life.

That such a domination of American commercialism is to-day needed will hardly be denied by any thoughtful person who has looked at all closely into our diverse life. A clear-eyed modern interpreter of America has said that historical mindedness and patience are the two traits most needed by our national temperament; these are qualities largely developed through the achievement of clear ideas concerning fundamental issues. Too often the relationships of our ideas and work are not clearly grasped. We distrust our own judgments because we have not given time and

thought to the development of our personal ideals. For ten years I have traveled on an average of forty thousand miles each season, for the most part upon trains crossing the American continent. The conversations which one hears upon such trains reveal the desperate need of such individual culture as a systematic use of the Bible would afford. There is the evident lack of delicate personal reserve; there is often present the vulgar flaunting of money values; the estimation of values in houses, estates, automobiles; the ambition overtopping all else to make good materially; and on all the dollar-mark so large that one searches almost in vain to find the man beneath. It is not strange that our nation has become to foreigners almost a byword, a synonym for millionaire. We find the natives of Europe and Asia saying that they need only a few minutes with an American to learn what his financial standing is, where he has traveled, and what he has paid for his clothing and automobile. In Japan, in fact throughout the East, shopkeepers will give up all customers to attend to American travelers, whose chief object, they think, is to spend money.

In crossing the Yellow Sea in a small steamer, I was conferring with a keen Scotchman who had said that he was often amazed at the vulgarity of Americans in parading in public their wealth and commercial successes. I was trying to contend that this is becoming less common in America, and that Americans as a class were interested not so much in money as their ideals, for which money is a necessity; that this materialistic phase attendant upon national progress is laying the foundations for our future art, literature and religion. Suddenly in a lull of our conversation a loud and distinctly Yankee voice was heard from a distant table in the dining-room, and this was the question: "Say, old man, what do you have to pay for a sirloin steak at the Holland House?" The Scotchman looked at me with a merry twinkle in his eye; my argument, for a moment at least, was frustrated.

This time spirit, this emphasis upon *things* as gods, is due to haste, to the fitful unrest and confusion of our days, rather than to our lack of seriousness. Frequently I meet men who confess that they have not read a book in a year. These men are not frivolous men—quite

the opposite. They are specialists in buying and selling, in advertising, in real estate, in money, crops, machinery, or politics; but they are looking at their "thing" so closely that they see but dimly, if at all, the broader horizon of life. They are men who cannot see the woods for the trees. I asked a fellow traveler recently about the chief political tendencies of his section. His answer was: "I am too busy to bother about politics." Such men, who are too busy to observe the signs of the times, are also too preoccupied to discover whither their own lives are tending.

The danger of American life to-day is that the majority of people will come to believe that nothing pays but that which brings money. If such conditions become universal, this nation, like Babylon, will be crushed by the vulgarity of its ambition; smothered beneath the mountain of its materialism.

The general reading and study of the Bible has been one mighty influence to keep the exclusive and final desire of people upon things personally valuable, things eternally worth while. It has developed individuality, poise, and deliberate habits; it has given restful con-

trol over the means of life; it has taught the man of affairs the real uses of leisure; it has restrained violence, impulsive and spasmodic action through the realization that the world is "just a stuff to try the soul's strength on."

The Bible and Modern Politics.—In the past ten years we have witnessed a remarkable moral renaissance in American public affairs. This revival of conscience in connection with our national life can be traced to several causes. It is inherent in the temperament of Americans who are frankly honest, though long-suffering, intensely earnest, often excessive, and frequently changeable in their pursuance of serious lines of action. Perhaps no two men have accomplished more in connection with this ethical revival in America than have ex-President Roosevelt while at the White House, and ex-Governor Charles E. Hughes while the chief executive at Albany. These, with scores of other able and earnest men in public life, have revealed the slumbering righteousness in the nation's heart, and have given it a voice. The voice, however, in many instances was that of Sinai rather than the Mount of Olives. The method of reform was by external legislation,

by exaction, by the "Thou shalt not," the force of might rather than the persuasive and sovereign power of inner voluntary choice. The weakness of this system lies in its failure to produce principles of right-mindedness and individual standards applicable to all occasions.

We have discovered great corporations and companies transgressing the law and fattening upon the vacillation and moral blindness of politicians and officials. We have been shocked and shamed by the sight. We have haled the criminals to prisons, we have disbanded corporations and insurance companies; we have brandished the national "big stick" above the heads of recreant public leaders. We have like Moses descended from the mountain, wrathfully breaking into pieces the tables of stone as he beheld the people worshiping the golden calf. We, too, like Moses have given commandments and enacted legislation. We have thrown forceful compulsion about the people, as the penalty of their idolatry. But the heart of the people, as in the days of Moses, is often hardened, because it is inherently unchanged; big business is still intrenched in coercion; its only fear is that of being found out.

The present scramble for position and economic control is almost as fierce as ever, only more careful.

But now to one who listens intently for the voice of the people there comes the cry for a deeper reform, otherwise we could not have such wonderful works as those of the Laymen's Missionary enterprise, the awakening of church brotherhoods all over the land, the Student Volunteer Movement, the Bible study awakening in the colleges, the Men and Religion campaign—as wide as the nation,—together with the no less distinctively religious movements for social betterment in America—campaigns engaging men regardless of nationality, station or creed.

Through Politics to National Religious Faith.—If these movements are to be anything other than colossal moral, religious and social trusts, with religion as a dress, and not a dynamic, *the individual must be touched in the realm of his spirit life.* He must be more than an opportunist in moral and social reform. Honesty must be something more than the best policy. It must be a part of a deeper strain of personal righteousness, gripping not only a few

leaders at the summit of society, but holding also the individual units of that society, and that in a systematic fashion.

Suppose, for example, that we should get the majority of the individuals in America to spend one-half hour daily reading the New Testament, and to continue this reading for a single month. Do you not believe that we would secure a different product in our national awakenings? Do you not think it would change our attitude toward war? Would it not make the brotherhood of man something concrete, rather than a high-sounding phrase in the journals of self-absorbed social and ethical propagandists?

We need a new individualism in America. We need to enter the school which turns out men of independent dignity, of personality—men of thoughtful and devoted ambition. We need not so much a spirit of moral reform as a steady, sane process of moral and religious education which will bring individuals to the principles of self-knowledge, self-reverence, and self-control. These principles which underlie the best in American civilization come from the Bible, where they are found purer

than in any other literature. Shall we return to the Bible for their rediscovery?

Shall we form councils of astute leaders to consider how we can bring back the Bible to the common people so that they will depend upon it for the details of their daily living, as did our forefathers? We shall then replace the dogmatic literalness of the days of witchcraft and inquisition and superstition with a new and larger Biblical interpretation which reverent constructive scholarship and co-operating science have afforded us. Attractive Bible study clubs, in place of endless whist parties for society; sane interpretation of the social principles of the New Testament on the street corners, in place of the wild denunciations of wealth by disgruntled and wild-eyed spell-binders; business and professional men conferring upon the politics of the Old Testament as they to-day confer upon the politics of their legislatures; courses of Bible study that will make the Bible real and enchanting to the average man, who at heart is always religious —a real nation-wide campaign for the Bible. This is needed, and it is surely coming.

How Shall American Citizens Become Inter-

ested in the Bible?—Will the Bible appeal to modern men and women through the introspective processes of Saint Francis of Assisi, or through Savonarola's practise of piety? Will our busy, active, unrelaxing American be willing to "know" himself, as the old Greek philosopher admonished? I doubt it. We are far too much alive, too alert, too progressive. Everything in America is in motion, and the movement is as earnest as it is rapid. We are bent upon utilitarian and commercial action, and at present there seems to be no tendency to settle down to intellectual, or even to the higher religious educational studies. If martyrs in other days died for their inner principles, Americans to-day are quite willing to die in the cause of scientific and national progress. I stood upon the aviation field in Chicago when two of America's sons gave up their lives for the sake of a new invention. Strange as it might seem, the meet continued, and thousands of upturned faces remained to watch the circulating aviators. It was natural to criticize the committee for heartlessness in not stopping the exhibition, yet the committee was in line with the spirit of the age, which does not count life

Singhalese Young Women in a Bible Class at Colombo, Ceylon

itself dear when progress and achievement are at stake.

This most active tendency must be remembered when we appreciate that the average American does not care for the pacific, static doctrines of religion when these are expressed in traditional fashion by churchmen and religious teachers. He admires, for a moment, a sainted soul as such an one may appear infrequently in some quiet retreat, separated far from the noise and strife of tongues; but the average American is away in an instant on his old track of material prosperity and successful motion. He contemns leisure, and will work as long as he lives. Millionaire philanthropists are not satisfied with wealth in America; they wish to pile success upon victory by actually feeling their money pass out through their hands as they have felt it pass into their hands. With a few exceptions, we do not find men of wealth willing to spend their latter days in quietude; even their modern pleasures are as strenuous and unrelaxing as is their life-work.

The Bible which attracts our American people to-day will be a *useful* book, and rich in

life values. It will bear a message to the poverty of our great cities; it will touch with new suggestion the plowman and the rural artisan by its homely philosophy; it will be discovered as the handbook of economics, or the storybook of children, or the practical guide to modern business success, or the Baedeker of missionary and church enterprises. In other words, the Bible must be presented concretely to *men who are running to their work,* to factory hands at noontime, to business men at dinners or conferences in the large cities, to laboring men on the street-corners after supper, to Sunday-school teachers who get out of the Sunday-school room into the home life of the children, to men and women generally as a book vital with human interests.

Why not consider in a board of trade meeting the value of such Bible studies as are now being prepared by eminent scholars and economists like Professor Jeremiah W. Jenks, of Cornell, one of the world's first experts on money, immigration, and corporation problems. Are not the moral problems of a city, of which the Bible treats, as closely connected

with the city's progress, and, therefore, with the vital subjects for the board of trade, as are the problems of hygiene, of entertaining a convention, or of welcoming a returned traveler?

The Bible must become individualized in the new life of our American commonwealths. It is now regarded too much as a product of an alien civilization and unfitted for our advancing times. Who will help to give it a rightful place in American citizenship? The challenge comes to men of mind and broad knowledge and sympathetic hearts. How many men in America have ever given their lives for the promotion of the study of the Bible among the people? Yet, one of the most farsighted of our great men claimed that the man who took the Bible to his nation was more worthy of his people's gratitude than the man who warded off her enemies in time of war. And people will not be interested in the Bible until men are raised up to interest them in it. Heavy treatises and scientifically theological tomes will not be read by the American people in this day of transition in literature, when people demand their truth in pictures and read

their religion and history alike in the magazines and daily press. Preachers and teachers in a much needed teaching ministry must hear the call for the presentation of the Bible, so fascinating that it will allure the average man. Why not? Is not the Bible interesting, and based upon fundamental human problems?

To make Bible religion pleasant reading, as attractive for an evening at home or a Sunday afternoon as the favorite magazine, for example, is not this an aim worth while and now imperative? The very fact that so few people have discovered the Bible should be a call to youth in our colleges, to business and public men, and to Christian workers to ally themselves with this cause.

Let us bring the Bible to the people as a reminder of their own high purposes, as a hint of our nation's destiny. Let us all lend a hand by beginning to read it for ourselves, by forming little circles for its study and discussion in the home, in the schoolhouse, in the church, in the Young People's Societies and social gatherings, and as a basis for discussion in the church prayer-meeting. How many books do we find in our modern libraries or upon our

home book tables regarding the best way to study the Bible? The arrangement of popular (sometimes illustrated) lectures on the subject has been helpful, giving the people a suggestion of how, for instance, the story of Cain has a message for our modern criminal institutions, or how Solomon, with his questionable politics, affords a warning for our modern American statesmen. Would not such subjects open the eyes of certain people regarding the contents of the Christian Scriptures?

In all ways, and to the remotest part of our nation, let those men who are really in earnest unite in the presentation of the Bible in the terms of our common national needs. If this Book laid the basis of our republic, if it has been to our people the guide Godward, shall we not be mindful of this fact and by every possible exercise keep alive this memory in the life of the nation's children? Kipling was right:

"The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

Thus the Bible shall be forever inextricably associated with the soul of America's greatness, with her liberty, and with her love.

CHAPTER III

THE BIBLE IN THE HOME

AMONG the great institutions of any nation, such as the school, the state, the church and life work, the home is primarily important. It is, or should be, the center and the pivot around and upon which civilization turns. The home has always been in peril, but perhaps never more so than to-day. It is menaced by lightness of humor, by changing economic conditions, by lax social laws and responsibilities, by over-strenuous material emphasis, and, perhaps more than all, by a decadence in family religion.

The home has the first and most strategic chance for life impression. Professor Caleb T. Winchester has defined a "classic" as a book that a boy reads with interest between the ages of twelve and twenty-one, and never after forgets. The home is the place in which the current of boyhood is more or less permanently set. He reads spontaneously and ir-

regularly because he likes to read certain things. Charles Lamb is quoted as saying that his sister Mary had received the best possible education in being early turned loose in a library of good old authors, and being left there to browse about. In youth memory and impulse are at their best. The sense of imitation is strongest. Ruskin repeatedly affirms that his real education was at home before he was fifteen. He tells how the Bible was planted about the very roots of his character through the tender, wise instruction of his mother. The heroism, the poetry, the imaginative idealism which the Bible has brought to youth in the Bible stories and Bible songs of the home, have colored all the life and thought of the best human history.

The home is the place where Bible truth most easily reaches the religious life. The will and the conscience are here accessible as never before. Mr. Moody used to say, "We might train them [our children] that they may be converted so early they can't tell when they were converted," or as Horace Bushnell said, "A child is to grow up a Christian and never know himself as being otherwise." Paul

made a splendid code for home Bible study when he wrote to Timothy: "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

The home is, moreover, the nearest approximation to a place where men and women secure leisure of mind. To be sure, many homes hardly suggest this, but there are times, Sunday afternoons, periods of sickness and convalescence, now and then a holiday, when we remember that life came into a new largeness through some high vision from a book or a friend, or an idea caught from some unaccountable source. The busiest of men have turned to their Bibles at such times to quench the thirst of their starved workaday souls. Suppose every holiday and every Sunday could be given in part (two hours, perhaps) to a reading of the Psalms, or the Gospel of John, or the Book of Proverbs with some care, a fair working knowledge of the Bible could thus be gained in a single year. I know a lawyer who reads through the Bible twice a year —most of this reading is accomplished on Sunday at home.

A chief reason for Bible ignorance and Bible inattention in the home is the lack of a way to go about it. I discovered a young man recently much discouraged because he could not become interested in the Bible. He had begun with the Book of Chronicles, and had been fairly swamped by the long names and uninteresting historical data.

There are certain means of home Bible study which have succeeded; there are other means which must be discovered if we are to keep up with our fathers in the knowledge of the Book of Life.

Home Bible study, so far as children are concerned, has helped to develop the art of telling stories—Bible stories. While a story-teller, like a poet, is born, not made, it is possible for any one to be interesting to young people as a narrator of some of the most captivating events in history. The Bible and Homer have furnished many of the great stories of the world. What fascination in the stories of Samson, with touches of humor here and there, or the nomadic Abraham, or the exciting narrative of Gideon, or the plagues, or Elijah, or Jotham coming out of his moun-

Leaders of Bible Work in Young Men's Christian Associations, India

tain fastnesses to scorn kings and their glory with his fables, or David and Goliath, prophetic of future victory for God and his people. Professor Richard G. Moulton has hinted at the wealth of suggestion in the story of Joseph: "As a picturesque background to the central personality there are glimpses of nomad shepherd life, of caravan merchant life, of gorgeous and stately Egypt. Dream lore adds shading to the picture, mysteries unveiling themselves only as they become fulfilled. Sudden mutations of fortune appear—the commonest inspiration of the story-teller; his finest finesse of complex situation is added where Joseph's brethren appear before him, recognized, but not recognizing; what the mere story-teller would call "playing" with the situation is here elaborated in what is more than play, as Joseph's contrived perplexities drive his brethren through turns of moral experience, changing the men who sold one brother for a slave into the men who will sacrifice themselves or their children to save another brother for their father's old age. Plot of story becomes Providence as Joseph reveals himself and makes note how in the past sin his brethren,

instead of compassing his own destruction, were providing the future saviour for Egypt and the famished nations. The idyllic picture of the migration of Jacob and his family to the land of Goshen provides the romantic conclusion to the story."

But to be able to present the stories interestingly several things are required, among which are some knowledge of the historical background or purpose of the narrative, an ability to choose and adapt to the needs of the youth, and the willingness not to insist always upon the moral application—a story carries with it its own message. It is not a sermon, and is not therefore to be treated homiletically. It is to fascinate—to store the imagination, to lead to a love of the Bible. God will speak his own word to the one who listens with breathless attention.

A careful selection of Biblical material to use with youth in the home is vital; not all Scripture is edifying or proper food for children. Paul said the Bible contained both "milk" and "strong meat." We read that the ancient Jewish Church forbade the reading of the Book of Ezekiel to youth under thirty

years of age. A Japanese Christian father asked me about the method of getting his young son to read the Bible. He had failed, he said, in his efforts. The young man stated that his father had started him on Paul's letter to the Romans.

Nature lessons from the Bible are sure to attract children. A teacher who had been in Scotland and knew Scotch shepherds made an indelible impression upon my youthful mind when he described Jesus, the Good Shepherd. The words sheep, lambs, flock, shepherds, occur in at least 150 verses in the Gospels, representing the attitude of God to his children.

The Old Testament Bible stories seem to be the favorite ones with youth. In an analysis of 1,000 cases, as indicated in Dr. Dawson's study of "Children's Interest in the Bible," it is found that up to eight years of age the New Testament stories seem most attractive, and subsequent to that age the interest in the Old Testament begins and continues up to the adolescent period. Some years ago (1901) Dr. A. B. Van Ormer, through the Elementary Department of the Pennsylvania Sabbath School Association, also with the co-operation

of the New Jersey Sunday School Association, sent out a questionnaire covering the elementary years from four to twelve, inclusive. The results show quite a decided preference for Old Testament Bible stories, even among eight-year-old children. Of the children from four to eight, 53 per cent. of the boys and 59 per cent. of the girls expressed a preference for Old Testament stories, while of the children from eight to twelve, 65 per cent. of the boys and 59 per cent. of the girls chose the New Testament.

The principle of success here, as in all Bible presentation, is to remember to begin with the known, the child's interest, his experimental knowledge. Another cardinal point to remember is that it takes time and some study to achieve the ability to explain religion in story form.

The Bible school has often failed with its teaching, not because it has been wrong or inadequate, but because there has been no sympathetic or practical union between Bible teaching and Bible practise. The teacher may give good ideas one hour in one day in seven, but if the real guide to practise in the home for

the rest of the week knows or cares little about this teaching there is always a fair chance of failure in lasting impression.

We need in America to-day closer co-operation between the home and the church. Parents and teachers should come together not simply for acquaintance, but for mutual and common instruction as to Bible subjects taught to children, and the method of maintaining interest and securing permanent results in church and life. Moreover, the Bible teacher should follow the student into the home and into the day school. He should see that conditions are favorable for the real practical lodgment of his instruction in daily living, for Bible study is not for a worshipful hour merely; it is for life, for conduct, for business, for deepening the hold of Bible students upon the problems of personality, and for human progress. To this end we would suggest conferences and meetings between parents and Bible teachers. Day school teachers might well be included at times, for mutual unity and knowledge of home life and aims are indispensable to all these classes of persons. Parents might well be invited to attend Bible teacher-training

classes, and pastors could profitably hold institutes for the express high purpose of bringing together members of the home and Bible teachers and ministers. The discussion of such questions as the following would be both illuminating and inspiring:

How much time is given in the home to preparation for Bible classes and personal Bible study?
What is the message of the Bible to the modern home?
What have been your chief successes in Bible study?
How can the Bible be made interesting, in the home, to parents?
What is the relation, if any, between Bible study and prayer?
What books have been most helpful to your Bible study?
How can teachers and parents co-operate to best advantage?

The Psalmist's words might well be written upon the doorposts of every home in the land. "Thy word have I hid in mine heart, that I might not sin against thee." It is one of the best reasons ever given for committing to memory the Bible. It is, in fact, a chief reason for Bible study of any kind.

The Bible which the average person really possesses came to him in childhood in memory

texts. The new Christian Church in the Far East emphasizes memory work in religion in a most decided fashion. It is not uncommon to find young people capable of reciting many whole Psalms or entire chapters of the Bible. In Hongkong I found a young girl who had committed to memory the entire New Testament.

This learning of the Bible by rote, especially in childhood, has a double advantage—the influence upon the mind of the beautiful classic words and style, and also the storing up by the spiritual nature of a world of religious reserve for days to come. The jeweled thoughts that shine on our later years lighting the paths of unexpected days, sounding gently on in lasting memory with a music not all their own, were learned when life was at its spring and often at bedtime at our mother's knee.

Perhaps no one has borne witness more often to these unforgettable impressions of the Bible in early years than has John Ruskin, who said in this connection of his mother: "She established my soul in life." . . .

"I have next with deeper gratitude," he says in Praeterita, "to chronicle what I owed to my

mother for the resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music—yet in that familiarity reverenced, as transcending all thought, and ordaining all conduct." Ruskin explains that his lessons in Bible memorizing began as soon as he was able to read and never ceased until he entered Oxford. "My mother," he continues, "forced me by steady, daily toil to learn long chapters of the Bible by heart: as well as to read it, every syllable through, aloud, hard names and all, from Genesis to the Apocalypse about once a year . . . I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known." And in a wonderful summary of the results of learning whole chapters by heart, Ruskin bears eminent witness to such early memory and reading of the Bible:

"And truly though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters, I count

BIBLE STUDY IN COLORED BRANCH, YOUNG MEN'S CHRISTIAN ASSOCIATION, EVANSVILLE, INDIANA

very confidently the most precious, and, on the whole, the *one essential part of all my education.*"

And although our own experience and the experience of the world join to make authoritative this testimony, and the value of teaching children the Bible in the home, these same children will go on filling their impressionable young minds with the colored comic supplements in Sunday newspapers, or with equally brainless ideas often published in so-called "Children's Books," if the parents do not exert themselves to make the Bible interesting to their young people in the home. The American father must *himself* discover the Bible. He cannot afford personally to neglect it. If he really looks about he will find new ways of studying it, even in relation to the very business or public questions that engage so much of his life. He can become enthusiastic in finding the message of the Bible to modern life in such studies as those of Professor Edward I. Bosworth, or Dr. Jeremiah W. Jenks, of Cornell. For Bible memorizing must be *meaningful.* Some one must know what is best for the memory of children, and how to

get at it, also the life values of the Word of God.

> "This world's no blot for us, nor blank;
> It means intensely, and it means good:
> To find its meaning is my meat and drink."

In addition to this reappraisement of the meaning of the Bible, on the part of the older members of the family, by the use of fresh, up-to-date studies, I would offer four suggestions for home memorizing of the Bible:

1. *Begin with beautiful, poetic prose, or with immortal Bible poetry.*

Matthew Arnold said that "in poetry, our race, as time goes on, will find an ever surer and surer stay."

Such passages as the story of the Prodigal Son, the Psalms, the majestic and charmful poetry of Deuteronomy, Revelation and Isaiah will never wear out. H. Rider Haggard said the Book of Ecclesiastes thrills the soul like the voice of the pines heard in the midnight gale. The great prayers of the Bible, the Book of Proverbs, Jesus' sayings—"they are spirit and they are life" to those who would memorize the Bible.

2. *Establish a regular time for memorizing Bible passages.*

Nothing worth while is acquired by chance. Have a time and rigidly adhere to it—a Sunday morning, at bedtime, at breakfast, some convenient hour, and *allow no exceptions.* It will become soon a regular and pleasant part of the day. Study how to avoid stereotyped formality. Review passages previously committed. If possible, include the whole family in this exercise. Reading aloud the passages sometimes helps to fix the words. In India the students universally study aloud. Remember that no study is valuable that is not serious enough to be regular.

3. *Arrange, if possible, a line of study in relation to the Sunday-school.*

This will not only add interest to the attendance upon church Bible classes, but it will be a new chain to bind together the home and the church. The Sunday-school teacher can do little in the line of getting Bible truth memorized. There is insufficient time, and the teacher's knowledge of the child is too often inadequate. *The Bible must be committed to memory in the home or never.*

4. *Connect the Bible memorized with life.*

While the memory of a child will hold in fee simple, so to speak, a body of Bible truth to be fully understood when called forth by later knowledge and experience, there is much gain in establishing in the minds of children a living relation between passages learned and everyday life. Young people need setting, background, tangibility, objects upon which to hang their truth. It helps to talk over the Bible passage in advance of memory work. Let different members of the family tell it in their own language. Paraphrasing is a highly effective exercise to establish clear views of Bible material; especially ask why this passage is to be memorized; what connection, if any, does it have with school or business engagements, or choosing a life work, or home behavior? The Bible thus vitalized and visualized will be linked not with memory exercises only; it will also be joined to life; and the whole aim of Bible study—which is to bring together, in ennobling conduct, God, man, and human living—will be advanced.

CHAPTER IV

BUSINESS MEN AND THE BIBLE

MR. EDISON has defined American genius as consisting of "two per cent. of inspiration and ninety-eight of perspiration."

A man whose genius could be thus described is usually lauded as a successful member of modern society—successful because he is effective in business, or effective in competitive public enterprise requiring ingenuity and zeal.

But the gospel of efficiency may be the means of depriving the modern business man of the very finest prizes of life, namely, *contentment* and the power to comprehend the real meaning of existence. Our cities are filled with men who have succeeded materially in their calling, but we search often despairingly for great leaders among business men—leaders who "see life steadily and see it whole,"—who have not only gained property but perspective, who have not only succeeded in *doing,* but in addition have made a success of *being*

—who possess, with great estates, great souls. Many a community tolerates successful men whom it does not love or need and whom it would quite gladly dispense with. Too often the man of high commercial rank is of low mental and moral quality.

Business may need watchful and powerful regulations through legislative high forces. Social conditions require constant study and ever expanding plans of amelioration, but our modern society cries out for business men who stand with high and successful honor at its summit, who are capable of matching their activity with their contemplation, who know not only their particular specialism, but also the God of all specialities, and the place their success should fill in His plan.

The instrument through which such precious knowledge is coming among many business men of our day is the Bible. Business men are returning to the "book our mothers read," to find in it inspiration for a new and finer idealism, to discern the world of the spirit which lies, for him who would seek it earnestly, not far from the world of the flesh.

And such men who know only the Bible

of their Sunday-school days are finding a new approach to the Word of God—a new attitude rising out of sensible modern scholarship and the needs of a new time. They are finding it possible to study the Bible as they would study other literature, with intelligent and scientific method, with unprejudiced mind, and with the idea of finding out its truth relative not merely to some early century, but to our own times.

Adult Bible classes in the church are taking on new life. Last year the records show more than 400,000 men enrolled in Bible classes organized and unorganized in American churches. Ninety-seven thousand two hundred and eleven men were enrolled in the Bible classes of the Young Men's Christian Associations of the United States and Canada. Last winter a Bible class of business men in New York studied and discussed the Bible with such topics in mind as the following:

The Statesmanship of Moses as Adapted to Modern Public Life.
Amos as a Reformer.
What Was Jesus' Attitude to Money—To Pleasure—To Crime?

Some of the sessions of the class were trips of investigation to the poor districts of the city. *The principles of Christianity were taken, not theoretically, but practically.* The religion of the Bible was not a fine thing for one day in seven; it was a working theorem—a gospel leading to immediate serviceableness—a program of vital utilitarianism, a realized idealism.

There are two distinct and sufficient reasons for the serious study of the Bible by the modern business man. First, because he cannot afford to get on without such study, and, second, because he possesses the unique ability to present and to adapt the Bible's message to men of his time.

The Bible's Message to the Business Man

We can hardly overestimate the value of the Bible to men of business in their struggles and sorrows and disappointments as an indispensable and personal help in time of trouble. In Stanley's biography "In Darkest Africa," we read:

"Constrained at the darkest hour to humbly confess that without God's aid I was helpless, I vowed a vow in the forest's solitude that I would confess his help be-

Evening Bible Class, Shanghai

fore men. A silence as of death was around about me. In this physical and mental distress alone, I besought God to give me back my companions, whose fate was a mystery. Before turning in for the night, I resumed my reading of the Bible as usual. I had already read the book through from beginning to end, and was now in Deuteronomy for the second reading. I came to the verses wherein Moses exhorts Joshua in those fine lines, 'Be strong, and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee.' It encouraged me to go on and be confident."

The modern business man, whether a churchman or not, needs the solace of the Bible. He is subjected to a strain of body and mind and spirit which probably no other class of men experience to a like degree. He stands upon the firing line of our new and rapidly expanding material civilization. He knows the sudden disaster, calamity, and the terrific risks, the clash of antagonistic interests, the unsurmountable obstacles, the treachery of alleged friends, the rapidly shifting and ominous condition of modern competitive struggle. The business man fairly sleeps in his armor. His face is carved by the lines of care and business stress. His hair is silvered before its time through the apparition of fortunes lost or won

—the impact upon his spirit of the "sturm and drang" of incessant business warfare.

Is it any wonder that Lincoln turned to the Bible and read it more than any other book during the storm-tossed days of the Civil War? A friend of mine occupied a steamer chair on a recent transatlantic voyage by the side of one of our foremost men in public life. This public man was seen reading his Bible each morning. After several days had passed my friend inquired what he found of interest in the book. He replied that it was his daily habit to read it, since it helped to allay the vexations of life's busy hours; it assisted him in securing calm and balance when confusion reigned about him; it lent him patience—the power to wait. On his month's trip to Europe he had read the Psalms and the Gospel of John and the Gospel of Luke. He added, "It is a great book, the Bible."

A business man in one of our American cities, whose moments are so valuable that one is rarely able to secure through his secretary more than a ten-minute interview, takes a half hour each morning, in the private room which he has fitted up in his home on the top floor,

for the uninterrupted reading of a Scriptural passage and thought thereon. He said publicly, not long ago, that this habit was the chief reason for any real power and success in his life.

The Bible belongs to the business man by right of his need. He needs it for dynamic and self-control. He takes it for calm and unfaltering trust while he walks often in the midst of his vast adventures: he takes it for good cheer and unquenchable hope: he takes it for songs in the night in his defeat and grief: he takes it for assurance that God always cares for his sons in their manly brave fightings. Many a business man is coming from the Book of Power to-day with the Psalmist's words on his lips:

"I had fainted, unless I had believed to see the goodness of Jehovah
In the land of the living."

The Business Man's Contribution to the Bible

Moreover, in the interpretation of Bible meanings, and in the application of these meanings to the questions of to-day, the man who knows the business life of our times is indis-

pensable. He may not be familiar with the historical, the scholarly, or the critical researches of Bible study, but he knows life, and the Bible is a Book for life—it grew out of life, its message is primarily for men in the life of the world. This complex changing world of the twentieth century cannot be fully understood or dealt with by men of the cloister or in halls of learning. A Biblical scholar may know his subject, but he must also know its relation to the men of to-day, men as they really are, if he is to bring the Bible message forcibly to them.

It is the golden age of laymen: it is the time when the business man, who knows the times and the tide of modern commercial life, is needed to convert the Bible from a far-off magical relic of the sanctuary or library into a guide for practical men amid their fierce earth struggles in an age of unparalleled national progress.

Carlyle said that the hell which the men of his time really dreaded was that of "not making money." It might seem that some such word is true to-day to a man who lives apart in his study or in the past as Carlyle

did. But the business man knows that this is not true—that below money and the things money commands there is stirring strongly a new demand for squareness, for righteousness, that the "system" is not always representative of personal motives and ideals, and that it is *not* true that,

"Evil has won in the horrid feud of ages with the throne,"

that

"Evil stands on the neck of good and rules the world alone."

And this knowledge, born of intimate experience with life itself, is the instrument by which business men are to help make this Bible real to our age. They will not wait until scholars settle all the mooted controversies of theology. For two thousand years the creeds of men have been in flux and change, and no body of scholars outside of the stream of life have yet been able to fully express the moral, the social or religious consciousness of men.

To-day the business layman is beginning to present his message—his interpretation of the Bible and that with a courage and zeal like the

crusaders. He is demanding a Bible that has relation to society—truth that does not stand alone in the books of the medieval churchmen, but in relation to everything practical and vital in the world to-day. Such men I met on ships in the Orient, paying their own expenses around the world to study missions and the sane application of money to religious enterprises of the nations. I see them in the person of such a man as that prominent and influential banker in the city of Houston who for years has left his friends and summer home each Sunday to go up to the city to teach a Bible class of men, and to discuss the way to make religion match practise in business life.

These sensible business men are the heralds of the new Bible Revival. They will never be satisfied with an "after office hours" religion. They will be more and more insistent to read their Bible for themselves in the light of convictions, born of experience. They will never believe that external restraints and legislative exactions will bring in the Kingdom of God. They are learning from the New Testament itself that as Sabatier said, Jesus did not describe himself as a philosopher, but as a physi-

cian. They are learning that the field is the world, that the good seed is the children of the Kingdom, which like all good seed is characterized by growth, productiveness and vitality.

It is the fascinating strategic task of business men to bring the Bible home to life itself, to first find its message themselves, to think it through in its implication to practise, then to go forth, not simply to the house of prayer, but to the house of business where await the multitudes ready to sit at the feet of one who has really seen the Father and "tasted of the powers of the world to come."

And when the business man becomes thoroughly aroused to the Bible and its message to business, industrial and social life, he will realize what Jesus meant by saying "for their sakes I sanctify myself." In bringing the light of the gospel message to his time he will find it flooding his own heart, as Dr. Francis Peabody has beautifully expressed the message of the Bible to society:

"One who embarks on the current of Bible story floats down through political changes, national problems, social reforms, the sins and repentance of Israel,

the needs and hopes of the Gentile world, until at last the stream deepens and broadens, until the traveler sees before him the distant spires of the City of God, rising beyond the frontier of the perfect social world."

Such vision-splendid is the crowning objective of the message of the Bible to the business man.

CHAPTER V

AMERICAN COLLEGE MEN DISCOVERING THE BIBLE

RUDYARD KIPLING, in speaking to the students of McGill University not long ago, told them that they were going out into a time when there would seem to confront them an organized conspiracy to make them believe that wealth for wealth's sake was the end and aim of life. "But," said he, "sooner or later you will find a man who is not controlled by money—he knows how to use money for ideals that ultimately satisfy. That man will never go in fear of any antagonist, for he has seen the things which are worth while."

It is not easy, however, for the college man to secure and hold ideals of the eternally worth while. The very air of the times is thick with material achievement. The courses which he selects are too often intended to make bread-winners rather than men of leadership and breadth of culture. He finds it easier to be-

come an expert in his profession than to learn to see deeply enough into life to appreciate the object of his specialization. He often lacks the ability to see large things large and small things small. If he makes athletics his god, it is not because he is wanting in enthusiasm, but rather in proper perspective. His sense of proportion is awry. He must find some influence that will act as a corrective while he is yet in college, or his career is too frequently swallowed up in a battle of dollars, with no following of the "gleam" of a larger Hope.

A great counteracting movement has arisen, —it is the movement for the discovery of the Bible. And it is a comparatively recent development in college life. Ten years ago there were hardly 5,000 college men in all the institutions of North America who were studying the Christian Scriptures systematically and with intelligent plan. These men who were interested were usually Christian men whose devotional habits had been formed in the home before college days. In short, ten years ago there was no general knowledge among students of a method of Bible study consonant with their educational atmosphere. Few pro-

fessors were interested, and the mention of a Bible class in a club house or fraternity chapter house or in the training section of an athletic department was unheard of.

The revolution in sentiment in viewing the Bible may be told in a glance by the following facts reported from institutions of higher learning during the college year of 1909-1910:

28,562 men were reported by 490 institutions as having attended Bible classes for two months or more.
9,089 men followed habits of daily Bible study in 338 institutions.
6,156 non-Christian men were reported in Bible classes in 302 institutions.
5,061 fraternity men were reported in 120 institutions.
2,308 students were used to lead Bible groups in 306 institutions.
2,272 of these leaders were in attendance at 305 normal classes in 139 institutions.
800 faculty men co-operated in the Bible study work in 295 institutions.
1,252 men were led into the Christian life through Bible classes in 101 institutions.
33,657 student Bible study text-books were purchased.
185 Bible study reference libraries were available in 142 institutions.

That the busiest and most popular students have time for Bible study is evidenced by the number of men holding prominent positions

in college life who were in Bible classes last year. These included:

1,522 members of Varsity football teams.
1,454 members of college glee clubs.
653 editors of college papers.
1,402 members of Varsity baseball teams.
755 class presidents.
983 prize and scholarship men.
712 members of Varsity basket-ball teams.
92 members of Varsity crews.
1,053 members of Varsity track teams.

It is interesting to note that in the eighteen national movements comprising the World's Student Christian Federation over 80,000 students were studying the Bible in 1911 in voluntary Bible classes.

This change of attitude has been sweeping, and in many colleges and universities it has been almost complete. There are still some institutions, however, in which the evolution of the Bible from unpopularity to popularity is still progressing. Indeed, there must always be something of this changing of sentiment in a community which is not fixed, but which receives additions of students and suffers losses of students with every year. The note of apology for the Bible, however, is

A Young Women's Christian Association Bible Class Banquet

During 1911 22,000 young women were enrolled in City Association Bible Study classes, held at the Association Building, in industrial establishments, or as neighborhood classes

changing to one of loyalty and interest. With the development of new and fitting courses of study and the broadening of viewpoint, with the help of the professors and the church and the home, the day is near when the influential majority of North American students will be studying the Bible with intelligence, with enthusiasm, and with untold profit.

What are some of the methods through which the men who have heretofore treated the Bible indifferently are now expending time and hard work to organize it, lead classes, and follow its study with regular habits?

A first principle of the success of Bible study in college has been the belief that *all kinds of students* would be interested in *some* phase of Bible study. For example, there were in 1910-11 5,061 Greek letter fraternity men attending these student classes; the majority of these men were enrolled in groups in the chapter houses.

To start their interest a few men, the leaders, would be called together to consider the matter. Usually two or three representative students would be asked from each chapter house. The courses of study and the reference

books would be on a table for examination. The method of study, the kind of discussion, the naturalness and sanity of the plan, would be presented by some one who had been in touch with such classes elsewhere. Then every student in the room would be asked to express himself as to his idea of the plan, and especially to state if *he* would stand for the organization of a group in his fraternity house. Three or four students are enough to begin with; these meet in one of the men's rooms after supper on a week-day or on Sunday, the time being an adjustable matter, determined by the convenience of the group members.

At such organization meetings it is usually found that the majority of the students are interested enough to appoint a committee to assist in securing a professor, or a clergyman, or a strong alumnus in the town, to teach and to assist in getting the work started in the various chapter houses. Many men enter the classes at first simply for the educational values of the Bible. They feel densely ignorant of the main facts of Biblical history. One student told me that in an answer to a test ques-

tion in a class in college a friend of his had defined Sodom as the wife of Gomorrah. It humiliated him to think of the possibilities of making a like revelation of his own Bible ignorance.

This may seem a low plane upon which to enter a Bible class. But to a spiritually indifferent man the opportunity to get knowledge of the contents of a book which no less a man than John Richard Green, the English historian, called the "standard for English," is a real attraction. Indeed, many men feel that this first knowledge of the *facts* is both scientific and preparatory to any further profit. A Chinese student in Hongkong told me that he had been studying the Bible a year. After six months of further study he said that he hoped to be in position to decide as to accepting Christianity. He would then know "what Christianity was about." Too often we ask men to decide first, then expect them to find out later why or what they have done; and do they always find out? And does decision to be a Christian, without knowledge of Jesus' conception of a Christian disciple, carry much assurance of a fruitful Christian career?

It is my growing conviction that we can secure the allegiance of almost any class of men to Bible study, without regard to creed or race, if we approach them in a frank, broad-minded fashion and ask them to come together to obtain the facts. A college graduate of my acquaintance is proving this fact with the most indifferent class of men one could imagine in New York City, and is now leading three groups each week numbering fifteen men apiece. This graduate told me that only one man in his three classes was a Protestant when he started; eight were Jews, three were Orientals, two were alleged agnostics, three were socialists (politically and religiously), four were Catholic young men, and the rest were more or less noncommittal. Fifteen of these men have already been enlisted in practical service in missions connected with the churches. One man said recently: "I never dreamed that Christianity was like this." Experience shows that the application of these facts to personal life and to institutional life will follow quite easily. Not alone in Palestine have men's hearts burned within them as they have talked with Jesus by the way.

The college teacher was once the guide for religious and moral instruction as well as the educator of the mind. The multiplicity of college duties in rapidly growing institutions, involving complex curricula and vastly increased executive and administrative duties, have tended to make the college professor an expert upon a subject rather than a teacher of men. But a change is evident here, and this student Bible movement which enlisted in 1910 eight hundred college professors in class teaching and training of teachers, and in other forms of Bible activity, is helping to bring the instructor closer to the student through friendly fellowship and practical discussion. Meanwhile the teacher is bringing both quality, efficiency, dignity, and vitality to this cause of the Bible in the college environment.

The secret of successful Bible study anywhere exists not wholly in the number or kind of persons enrolled in classes, but in the persons who are induced to continue their study until the Bible really becomes to them a vital book. "If ye abide in my word," said Jesus, "then are ye truly my disciples."

The arrangement of Bible lectures at fre-

quent intervals during the year has proved a means of reminder and renewal of attention to the Bible. At Columbia University a series of Bible addresses given about once a month helped to make the voluntary Bible work the most successful in years at that institution. Professor Jeremiah W. Jenks was engaged to speak to the students upon the message of the Bible to social and political questions. Robert E. Speer presented the topic "The Bible and the Church." Other subjects taken by speakers were "The Bible and Education," "The Relation of the Bible and Ethics," and "World-Wide Bible Study." Opportunity was given at the close of the lectures for questions, and personal interviews were held with the speakers after the conferences.

A training class for teachers has become almost indispensable to the success of college Bible classes. This class is usually held weekly and the teachers have the opportunity to get in advance a clear knowledge of the material they are to present, as well as being afforded a chance for a free discussion of the experience in the last week's class.

The chief means of retaining interest in

Bible classes has proved to be a teacher with regular Bible study habits, a teacher who knows and has enthusiasm for the Bible. The chief method to make the Bible interesting is not a method, but a man.

CHAPTER VI

ESSENTIALS IN BIBLE STUDY

IN A PERIOD when so many exercises which are hardly worthy of such dignity are styled Bible study, it may be helpful to consider some of the inevitable accompaniments of a profitable study of the Bible. It is often necessary to remember that Bible study is not merely signing an enrolment card; it is not attending a lecture in which the preacher or lecturer contributes a sermonette upon a Bible passage; it is not entering into a weekly discussion of social, political or even theological themes; it is not reading excellent books on Bible subjects; it is not a series of evangelistic meetings; it is not attending Bible conferences and it is not discussing plans in Bible institutes.

Bible study may be stimulated by many of the above exercises. It should be closely associated with all of these functions. But Bible

study, if it is genuine and worth while, usually manifests itself in distinctive and definite evidences.

Real Bible Study Leads to Service

A few years ago a somewhat skeptical business man said to me: "This idea of Bible study is too vague. It is not practical enough for me. I want something that brings tangible results."

Although I realized at the time that this man's opinion was inadequate, because he had not investigated the subject closely, I was still obliged to admit, to myself at least, that too often the study of the Bible lacks definite touch with life. A Christian worker or Bible teacher must continually ask himself: What is the definite result of my Bible study class? Is it producing a change in the lives of the individual members? Is the community being benefited in any way?

The college Christian Associations are becoming interested in this serviceable side of Bible study. The Bible group is becoming more and more a means to an end, rather than an end in itself. The following quotation from

a leader of Bible work in Princeton is illuminating:

"The 'Extension Work' of the Bible groups may now be considered a fixed feature of the Princeton Bible Group program. At least twenty groups have been doing more or less effective work in Princeton, in the surrounding country settlements, in Trenton and in New York. Four or five groups in Trenton and two in New York City have done work in connection with settlement houses, the Salvation Army and the Young Men's Christian Association, visiting the sick and disabled, conducting boys' clubs and Sunday-school classes, and arranging for lectures and entertainments.

"At least six new rural communities have been visited regularly by the men, and lectures by members of the faculty, as well as entertainments by the students, have made it possible to form boys' clubs of from fifteen to twenty boys in each place. These clubs are under the constant direction of the Bible group men who are now training the members for a track meet to be held under the auspices of the Philadelphian Society, on Brokaw Field, at

Princeton. About fifteen clubs expect to enter the meet, which presents both 'junior' and 'senior' events, and for which both club and individual prizes are to be offered.

"Schoolhouses have been found to be good centers for this work in the purely rural districts.

"This plan has several unique merits. It unites the faculty and students in a common Christian work. It enlists the energies of more men than where individuals alone are made responsible. It brings the University in touch with its environment, and trains the members of the University body in some of the principles of good citizenship. It does for these rural communities what they are not able to do for themselves and thus quickens their life without making them dependent in things which they themselves should undertake. It is awakening the students' interest in the rural problems of our country. Finally, it keeps the Bible group from becoming theoretical and holds it together by means of *work* in a way that mere *study* never does. Men who would not otherwise maintain interest are also kept in touch with Bible study."

A Conquering Optimism

Emerson said: "We judge a man's wisdom by his hope." A common cause of failure in Christian enterprise comes through disillusionment and the loss of that eternal hope which Wordsworth calls

> "The paramount duty which heaven lays
> For its own honor, on man's suffering heart."

The gospel of courageous hope is the gospel of Jesus Christ and the gospel of the Bible. We are not only saved by hope, but we save others by our hopefulness and by our inextinguishable optimism. No pessimist ever led a movement anywhere except into the ground. Pessimism is like a river which loses itself in the sand. The man who has nothing to offer but an argument of despair should do one of two things—resign or begin to study the Bible.

A regular Bible study habit develops an optimistic spirit by perpetually reminding us of the things really worth while. Such a hope constantly corrects our perspective by revealing to us that even though we are failing to accomplish many of the things we would like to accomplish, still the opportunity remains for

Boys' Club Bible Class, Boulder, Colorado

focusing our effort upon one or two important things. Bible study brings good cheer by keeping the heart constantly thrilled with a sense of mission. Count the number of times in the Gospel of John that Jesus reiterates His conviction that the Father has "sent" Him into the world for an insistent purpose. Thus our personal and class Bible study should add to our reserve of Christian optimism.

Bible Study and Spiritual Growth

It is almost trite to remark that the church is continually in need of emphasis upon a profound renewal of the inner life, which inevitably results from personal and habitual attention to Bible study and prayer. It will be unfortunate for the church, however, if this truth becomes so commonplace as to be unheeded.

I found that the keen, thoughtful Christian leaders of the East considered our American Christianity as indeed unique in organizing genius, unusual building campaigns, effective conventions and massive budgets. These same workers also expressed repeatedly the hope that America would not lose her life of the spirit through her tremendous success in

material equipment and organizational development.

Bible study has been and continues to be our anchorage. From it should result measured and balanced judgment for our present great opportunities. Quality rather than quantity; how deep, how genuine, how real is the life of our Christian toilers, rather than "how many have we upon our rolls?"—this is the standard it will lead us to adopt. Bible study must give to our membership what Wesley used to call "A genius for Godliness." It must be constantly at hand to correct our vision and steady our hearts.

An educated Indian said to me: "I have been in America several times, but your life confuses me. I never seem to get peace of mood there."

I am sure that as I look back upon my own experience as a pastor, I am expressing one of our greatest problems when I say that every Christian minister or worker must fight for time and opportunity for habitual Bible study. It *costs* to form this habit. It can neither be inaugurated nor maintained without moral courage and severe individual sacrifice. Yet it

is the *habit* of Bible study which saves the Christian's life. An occasional meal is agreeable and helpful, but it will never keep a man from starving. Likewise it is the steady Bible study diet which saves and develops the spiritual life.

A recent investigation concerning the results of Bible study brought to me convincing proof of the power of the Bible in the life of the spirit.

I append a few testimonies of men who have "fought their doubts and gathered strength" through the overcoming influence of the Word of God.

Thus an Eastern college man says: "The influence of the habit of daily Bible study has been a great help to me in keeping the high ideals and the strict principles of my early Christian training in spite of the tendency of the modern philosophical teaching to discredit much of the Bible story."

A college man in the Middle West testifies: "When I think back to my decision to enter Christian work as a lifework, I realize that it was very probably due to this habit of daily Bible study more than to anything else that

I was led to such a decision. Since entering the work nothing has meant so much to me in the way of inspiration and the strengthening of purpose as has this habit. I have come to the point where I am afraid to enter a day's work without first having spent time with God and the Bible."

A medical student in New England writes: "From my personal experience I can testify to the tremendous value of daily Bible study. It has been the means of keeping my ideals fixed upon the real things of life. I note an immediate relationship between the depth of my spiritual life and the efficiency of my Morning Watch. A lack of reality in the Morning Watch is sure to be followed immediately by a decrease in religious faith that influences the whole sphere of my life. The habit of keeping the Morning Watch, formed four years ago, I count my strongest asset. During the day at the medical school there is little to stimulate one's thoughts toward religious matters. I like, therefore, at the begining of each day to get into touch with the Great Physician."

A preponderating volume of testimony

comes in regard to the relation of this Bible study to daily living. This is the word from a college man in Ohio: "I have been studying Proverbs (taking a chapter a day) and it seems that each day's lesson has some bearing on the incidents of the day. I never before knew how closely the teachings could be applied if one makes it a point to look for the application."

Another college man writes: "Individual Bible study has helped me to make my daily life nearer what I knew it ought to be. It has decreased my confidence in myself and increased my faith in God."

A Pennsylvania student says: "The influence of the habit of daily Bible study has been a great help to me in keeping the high ideals and the strict principles of my early Christian training."

An Iowa man writes: "The habit of daily Bible study has broadened, deepened, and strengthened my Christian life."

This testimony is from a man in the Far West: "I could not go about my daily tasks without the help that I receive from the habit of daily Bible study. I have tried it and I

know. I am not exaggerating when I say that the Morning Watch has meant more to my life than anything that has ever come into it."

An Ohio college man testifies: "I have for a number of years made it a rule to study the Bible daily. Life does not go right without it."

The following word is from a student in Indiana: "I have found that the observance of morning Bible study has given me a foundation for the day's work that cannot be obtained in any other way."

A Southern college man writes: "I consider daily Bible study a balancing force in one's life. A few minutes spent with the Bible will counteract all of the evil influences of a day. Among my associates, those who read the Bible most seem to have the least difficulty in overcoming temptations."

This word comes from a man in the Middle West: "I have for the last five years been engaged in systematic daily Bible study and in keeping the Morning Watch. It has made me a more careful student, a better business man, and a far more consistent Christian."

These truly are indubitable evidences of the truth that Bible study may become an indispensable factor in everyday life. It is an opportune time to confront our plans with the question: Are these plans intended to conduct men into the inner meaning of the words of Jesus, which words are "spirit" and "life"?

CHAPTER VII

THE BIBLE TEACHER

THE teacher of the Bible is one of the great moral and religious forces of our times. Indeed, he is as great as he conceives himself to be. His accomplishments, despite poor equipment, indifference, and sometimes opposition, have been impressive. A notable public man told me recently that of all the influences which had contributed to his success, he deemed most potent the early associations connected with a Bible class in a Sunday-school taught by a genuine Christian woman. There were two things he said this woman had accomplished for him. She had incarnated the teaching of the Bible in her personal interest, and by her emphasis upon regular Bible study had given him an incentive for a life-long habit of Bible reading. Many a man would confess his feeling toward his early Bible teacher to be that with which Longfellow characterized

the Elder of Plymouth, "The hill that was nearest Heaven."

Modern conditions and modern demands, however, have changed somewhat the attitude toward Bible teaching. The Bible-school or Bible department can no longer continue in a loose and unintelligent fashion. It is now being conceived of educationally as well as spiritually and subject to such rules and principles as have made for success in modern education. The coming of the Bible to its rightful heritage in the popular mind is bringing new demands for methods and efficiency in Bible teaching. The signs of the times point to a modern type of Bible study which must be furnished by the church, and by Christian workers, or this type will be presented quite outside the pale of Christian enterprises. Already in certain clubs and societies in our large cities thoughtful men and women have begun to study the Bible in accordance with purely modern scientific methods, especially with the idea of finding out the social and political message of the Christian Scriptures. The church has no right to invite students to Bible study if it is not willing or capable to furnish

trained teachers. The record of normal classes for the training of teachers in connection with the church reveals the insistent necessity of immediate and direct attention to this matter. The International Sunday School Association reports 28,011,194 scholars studying the Bible in connection with the Sunday-schools of the world, with 2,607,371 officers and teachers. We are appalled to discover in this vast enrolment only 1,450 teacher-training classes, including 14,000 members, as an agency for producing efficient instruction. Mr. Marion Lawrance, General Secretary of the International Sunday School Association, says: "Only one church in thirty-three has a teachers'-meeting of any character," and he continues, "probably not more than one church in a hundred is making any systematic effort to supply its Sunday-school with trained teachers." In other words, the most profoundly vital and valuable piece of literature in the world is presented to the minds of children and youths at their most susceptible stage of development and impression, by teachers who, in many instances at least, are possessed of little or no ability to get at the facts clearly or to interpret these

facts intelligently and practically in the terms of twentieth century life.

The Bible-class teacher must be able in these times to present with intelligence the truth about God, and also to create a condition in the mind, and in the environment of the student in which this truth can be most acceptably recognized and embraced.

In other words, the Bible teacher's work is psychological and sympathetic, as well as instructional and religious. The training of the Bible teacher, therefore, becomes quite as important as the training of preachers. Indeed, the degree of importance may be decided in favor of the vocation of the teacher, if we consider the peculiarly formative and imitative attitude of the young mind over that of the adult, and the more intimate and informal union of personalities for repeated impact.

What are some of the insistent demands which modern life makes for the preparation of the Bible teacher?

A Clear Objective

Many a teacher fails because he has nothing definite in mind. A business man asked a

teacher who desired his attendance at a Bible class: "What are you aiming to do?" Undoubtedly the aim decides the method and spirit of success or failure in the undertaking. Where there is no concentration upon a great overmastering purpose, like conversion, or daily habits, or service, there is usually little energy and enthusiasm. There is no power to "discourage the unnecessary and invite the essential" if a real purpose is not constantly realized.

We may well ask: Does the church really have an aim for the Sunday-school? If so, do the teachers know what that aim is? Is it first to teach a subject, or first to teach boys and girls and young men and young women, and what is it to teach? Has the Sunday-school an aim for the teaching of adults? If so, what aspects of the Bible most quickly and directly contribute to that ideal? Is it Bible history, literature, ethics, philosophy, devotion, evangelism, adaptation to modern problems? Is there a statesmanlike plan in the church of Christ to-day for Bible study and Bible teaching?

The objective of some Bible study depart-

SHOP BIBLE CLASS, SCRANTON, PENNSYLVANIA

This class meets for fifteen minutes during the noon hour. Not less than 3458 men were enrolled in such shop classes in the United States and Canada in 1911

ments seems to be *numbers*. Even this objective is not to be despised. The University of Illinois enrolled last year 900 students in its voluntary Bible study classes in connection with the Young Men's Christian Association, These Bible groups scattered throughout the fraternities, athletic circles, and boarding clubs are helping to revolutionize the moral sentiment of that great State University. A business man in Illinois who had occasion to employ two University of Illinois students in some scientific work upon his farms, told me that they had been the only men he had ever employed who refused to work on Sunday. They attributed their attitude to the fact that a year previous they had studied, for several months in a small Bible group at the University of Illinois, Jesus' teaching in relation to Sunday observance and rest. Results like these, following from this voluntary Bible study at this State University, began with an ideal of numbers on the part of a student teacher six years ago, who saw in one year his dream fulfilled of doubling the number of college men studying the Bible in his University. His chief objective was to secure a sufficient number of

students for this work to give the enterprise a strong and dignified momentum. The result obtained, 290 men, opened the way for the deeper moral and regenerative ends of that Bible enterprise.

We need repeatedly to ask: Are our Bible classes aiming to really change personalities of the students? Do Bible teachers realize that religious education, especially, is a personal question; that the student is greater than the subject, the man more important than the method used to reach him, the workman more important than the work? "Take heed that ye despise not *one*," said Jesus, who always pervaded his teaching with individual interest.

The secret of the tutorial system at Princeton rests largely upon the opportunity of the teacher to cultivate individualism and independent thinking on the part of the students in his charge. Likewise, the ability of the Bible teacher to incite his students to think and to act is the crucial test of Bible success.

The teacher's own use of the Bible and its influence on his career is a vital part of his objective. Tennyson said: "I am sending my son not to Marlborough, but to Bradley."

More important to him than high tradition in a great school was high nobility of character—personality in a great instructor. John Stuart Mill remarked that Jowett was Baliol and Baliol was Jowett. The schoolmaster is more important than the school or his own attainments even. Character *caught* as well as taught should be the objective of the teacher.

Another objective in a church Bible department with which I am familar is a *thoroughgoing training of teachers.* Every address before that school deals in part, at least, with this ideal. I have sometimes thought that some of the more spiritual objects of Bible study were neglected by this Bible school, yet this organization is working out one of the most complete and efficient systems of Bible teaching which I know of in America. No person is allowed to teach a Bible class who has not been in the training class exercises for at least a year in advance. The working principle of that Sunday-school consists in the thought that scholars will come to classes, providing the teacher really has something to offer them, and is able to present it in a sane, intelligent, and attractive way.

Among other helpful methods for the training of teachers is the Sunday-school workers' conference, provided that this meeting is comprehensively planned, and time given to careful study and to the discussion of points of weakness and strength in our modern Sunday-school world.

At one meeting I recall the whole evening was given to Bible study literature, courses of study used, Bible reference libraries, pamphlet literature, and technical books on teacher training and Bible organization. On the tables were samples of constitutions of men's organized Bible classes, Bible Institute programs, and suggestive printed announcements concerning Bible rallies, Bible lectures and social occasions. The address of the evening was entitled "Literature upon the Life of Jesus." It was given by a virile, thoughtful teacher in a theological seminary, who had given years of his life in preparation of Bible studies, and in close investigation and research work in the New Testament. More than one superintendent and clergyman went away from this evening with a new sense of the demand and possibilities of Biblical study in our generation.

The following topics which have been successfully used at such conferences of teachers and superintendents of Bible study may prove suggestive:

The Bible and Social Service.
The Bible and the Religious Press.
The Sunday-School Libraries and Reference Libraries.
The Pastor and the Bible-School.
Teacher Training—Institutes—Preparation, etc.
Summer Assemblies for Bible Study.
Large Organized Classes for Adults.
The Bible and National Ideals.
Contribution of Modern Scholarship to the Bible.
Conduct of the Class Hour.
The Teacher's Opportunity Outside the Class.
Daily Bible Study.
Bible Study and Evangelism.
Teaching the Bible to Primary Children.
The Bible and Business Methods.
The Poetry of the Bible.
Study of the Bible by Books.

Modern Knowledge of the Bible

As the result of historical and scientific Bible study, modern Bible movements, and systematic methods, a new attitude toward the Bible has arisen. It has become veritably a new book to many men and women.

There was never a time, for example, when the study of the life and work of Jesus Christ

was so illuminating and so fascinating as it is at present. President King, of Oberlin College, at the International Bible Conference of students at Columbus, Ohio, said:

"No generation the world has ever seen has witnessed such study of His life as has this generation of ours. It is not an accident that every life of Christ worth reading, outside the Gospels, has been written since the year 1835. To our time, too, belongs the whole rise of the great science of Biblical theology, to our time the most searching studies in the teaching of Jesus. Men have been brought face to face with the life and spirit and teaching of Jesus as never before, and it is a reasonable thing to expect the best Christian preaching, and the best Christian living the world has ever seen to be just ahead of us, not behind us."

New Bible courses have arisen applicable to a new type of students, and to a new type of teachers. New methods of administration and development are being utilized toward the application of the Bible to modern conditions and problems. Indeed, a new constituency for the Bible has been added. It is a constituency of non-Christian men, persons who heretofore have hardly opened their Bibles. Among more than 3,000 Chinese students who were enrolled in conferences and meetings

which I had the privilege of attending in China, there were numbered at least 1,500 nominal Confucianists. The students of India are studying the Bible quite regardless of race or sect. I found Muhammadan students quite as eager as the Christian Indian students for this study. Hundreds of American shop and factory men, who have never made confession of any religious interest whatsoever, are attending the noon shop Bible classes in a dozen of our large cities and towns. Last year in the colleges 6,156 non-Christian men were reported from 302 institutions as attending Bible study classes.

New viewpoints, new interpretations, the fresh recasting of Bible truth in the terminology of twentieth century life, a new consciousness of the practical bearing of Bible truth upon such questions as labor and wealth, crime, intemperance, and immigration, are among the many influences which have changed the face of Bible enterprise. The teacher, therefore, is confronted with a larger problem than ever before. Whether he is interested or not, he must know the present interpretations and present-day methods of Bible study.

If he fails to know these, he loses at the outset the intellectual and practical respect without which he can hardly expect to obtain and retain the real leadership of his class. He is at once relegated by his students as a back number, even before he gets a chance to present his message or influence the members of his group.

"What do you consider to be the most important essentials of a Bible class teacher?" was the question recently presented to one of our American college presidents. His answer was simple, but filled with suggestion: "Ability to realize the past and translate it into the present."

The Bible teacher must constantly inquire how he can connect the old with the new; how he can make the past live in the present. He is dealing with material cast in the mould of Oriental thought and directed to another age. The style is formal and unlike the twentieth century realistic expression. The teacher must learn to paraphrase the Bible, translate it into the vernacular of his time. It is a question of natural human expression. A successful Bible teacher will be familiar

A. C. Harte and a Remarkable Bible Class in India

with books upon psychology, pedagogy and Bible analysis. He knows that Bible study touches all sides of life. He will become familiar with such books as Prof. Palmer's treatise, "The Teacher and other Essays"; Prof. James' "Varieties of Religious Experience," and Dr. Clark's "Sixty Years with the Bible." He will also exemplify that saving judgment and good sense which chooses and shapes the Bible material to suit the individual and the times. To discern with discriminating insight the character and needs of the pupil, in order that he may relate to that unique individual his particular section of Bible truth, is an occupation second to none, both in its value and in its fascination. Professor Palmer has said that the teacher who succeeds must have an "aptitude for vicariousness." He must bear the student's burden. The ability to clothe the truth of the Bible in such form as to make it attractive to the members of the class requires sympathetic imagination, sacrifice and unselfishness. It is simply following the method of Jesus who talked to Orientals in words and symbols which were the most fitting vehicles for carrying to them His truth.

The teacher must be himself. His truth must be experimental, his own experience. His ideas may be suggested from many sources, but the fire of their conviction must be lighted by God in his own heart. It is folly for a teacher to try to imitate another, or to present a mosaic of other men's words. A student imitator of the great Scriptural exegete, Dr. Broadus, was said to be successful in imitating the great scholar only in the squeak in his voice. Attempts at slavish imitation are usually followed by similar disaster.

Individual Expression

Every Bible teacher needs the benefit of a teacher-training class. He should guard himself, however, lest he accept thoughtlessly utterances of the leader of the class as his own form of expression. The teacher should prepare his lesson before attending the training class. Thus the material is in the mould of his own thought and personality, and the hints, counsel, and information of other Bible teachers will find some solid foundation soil, and can be adequately appropriated or adjusted.

David could not work in Saul's armor. Neither can a teacher express the truth of his own individual soul if he depends upon borrowed speech or borrowed ideas. A Bible course or a lesson-help can be made inimical to successful teaching by too servile dependence upon it. Let a teacher first decide upon his style of expression, and let it be his own. Then he can read *ad libitum* and get suggestion freely; his message will not be an echo, but a voice, fuller and more perfect for his training. The first sign of decay in Bible teaching lies in the repetition of some other man's ideas or thoughts. "It grips me," said a student after hearing his teacher expound a passage. The truth gripped the student because the study had first gripped the teacher's individuality.

It is possible to develop a teaching individuality. It may lie in the instructor's quietness of manner or in the subdued air of a good listener, allowing others to take much of the time. It may be in a few trenchant epigrams which the teacher has thought out during the week. It may be in his power to memorize an impressive passage and quietly present it

at the opportune moment. It may be in the reality or deep experience of his prayer life, "Wisdom is ofttimes nearer when we stoop than when we soar." It may be in the intimate knowledge of and trust in the men in his group. The teacher can draw the members of his class to himself, as Jesus did at times, by allowing them to get glimpses into the working of his own spiritual consciousness. With any method, he vitally needs the deep experiences of prayer life. Thus, let the teacher be ambitious to do his "thing" as Emerson would say, and out of his own personal treasure of temperament and charm and spiritual energy, clothe anew for his students the great eternal verities of heaven.

"Yield *thy poor best* and mark not how or why;
Lest one day seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry
'I might have furnished, I, yea, even I,
The two small fishes and the barley bread.'"

CHAPTER VIII

THE PREPARATION AND TRAINING OF BIBLE TEACHERS

THE present revival of interest in Bible study calls for a new ministry—a teaching ministry. The ability to teach the Bible involves three things upon the part of the teacher; first, a clear understanding of the truth to be taught; second, a mastery of the art of expression and interpretation of that truth; third, a knowledge of the student and his needs. These abilities are not to be had for the asking. Their possession involves a patient plodding, determined spirit. Darwin, in a letter to Romanes, gives as the motto for every scientific worker, "It is dogged as does it." Any one may consent to "take a class." To become a teacher, however, is a serious and important business, involving preparation of the most thorough and unrelaxing kind.

Among the modern agencies adapted to varied communities and types of persons who

aspire to this teaching ministry is the teacher-training class for the making of efficient Bible leaders.

Such a class is not a lecture platform; it is not a pulpit; it is not a place for passing blocks of knowledge from mind to mind. This class is rather a meeting for suggestion, for stimulation, for the discovery of clear ideas concerning the subject in hand, for the acquirement of the spirit of devoutness, for the gathering of incentive and dynamic through the free interchange and presentation of ideas and experiences. The class is a weekly reminder of the purpose and importance of the Bible teacher's position. It is for the sake of the solidarity, unification, and promotion of the Bible department. It is an assembly for intellectual and spiritual exchange, a place for the action of personality upon personality. The training class is a meeting of persons who are already leading Bible classes, or of persons who are preparing to lead Bible classes; or it may include in its membership both kinds of individuals. The training class usually meets once each week, several days before the class teachers are to face their respective groups. The

meeting is frequently held at the home of the training instructor, sometimes at a Sunday morning hour before church, or an hour directly after supper, or from seven to eight on a weekday evening.

The training class is essential in every Christian organization where there are two Bible group leaders, or teachers. The teacher of this training class may be a clergyman, professor, general secretary, or layman, provided in each case the man is a Bible student and is keen to impart his Bible enthusiasm. It is usually wise to secure as teacher a man of mature thought and some experience in teaching.

At one of our large Eastern Universities, I visited a Bible class in a college fraternity. The leader of the class was a student who, in opening the class hour, said: "Fellows, I have had one of the greatest revelations in my life in the normal training class, this week, when President —— gave the members an absolutely new conception of this passage which we are considering to-day, together with the way to present it." From the opening moment of that class there was contagious vital

interest because the leader was simply on fire with his *new idea.* The teacher of that training class was speaking directly and forcibly through this student leader who had caught his idea and his passionate enthusiasm for Bible discovery.

1. The first object of a teacher-training class is to give the Bible teacher an intelligent grasp of the *subject matter* which he is to present, in turn, to the members in his group. The Bible material itself should be given a first place in the discussion. No efficiency in method or principle of teaching will suffice to cover a deficiency on the part of the leader in the knowledge of the *facts* of the lesson. The class leader should insist on a thorough preparation upon a definite piece of Biblical literature by every member of the training class. This section of truth should be so thoroughly investigated and analyzed in the training class as to leave an indelible impression upon the minds and convictions of the group leaders. Every member of the training class should know at the close of the hour the real meaning of the passage or lesson he is to present to his group. He should also be taught in

the training class to consider this truth in relation to both the individual and the community consciousness. It should be always kept in mind that *the members are to teach the Bible itself,* not simply the means of applying Bible principles.

"And ye shall know the truth, and the *truth* shall make you free."

2. The training class exists for the purpose of making efficient Bible teachers. Indeed, the teacher of a Bible class is as truly the object of study on the part of the members as the subject matter. His own interest and experience with the Bible are keenly scrutinized by the members of his group who are forming their opinions about the influence of the Bible by discerning its influence upon their teachers. Unless the teacher has intense interest in his subject, he will fail to secure either study or attendance on the part of the members of his class.

In these busy days there is a tendency on the part of the Bible teacher left to himself to omit preparation and thereby fail in his task. The training class secures and insists upon the systematic preparation of the teachers. At one

of the institutions in Canada, the members of the Bible class made the condition of their attendance hinge upon the teachers furnishing the class something worth while. The moment that truth fails to grip a teacher he will experience the discouraging fact that the members of his class are making other engagements for the Bible study hour.

The training class provides the teacher with fresh material and with new adaptation of that material. James A. Garfield, when a teacher in a small college in the Middle West, was asked how he held the attention of his students. He replied: "I never give my students cold victuals." It is all over with a teacher when he opens his class hour by saying: "I have been too busy to prepare this week, and shall need to depend upon you to do most of the talking to-day." It may be well for the teacher to cultivate a talent for silence, but behind his silence he should be able to reveal, subconsciously at least, that he is thoroughly acquainted with his subject. Professor Palmer, of Harvard, declares that he often prepares even more earnestly and thoroughly upon things to which he gives no utterance in the

class room than upon the things which he *does* express.

His consciousness of having mastered his subject gives him the ability to move about with freedom in his theme and impresses the students with the fact that he has a reserve of knowledge.

3. The class should magnify, dignify, and vitalize the entire Bible study enterprise. In this gathering an objective and policy for Bible study should be discussed—a policy large and difficult enough to necessitate superhuman assistance. The training class should be the creative center of the Bible study propaganda through every Bible group. It is the center for spiritual dynamic as well as the center for the application of the practical meanings of the Bible. The gathering of the chosen Bible teachers of any Christian organization should mark the beginning of a vast undertaking for the social, moral, and religious development of the community.

Emerson said he cared little for the names of schools, but much for the names of the teachers. The teacher should be in the first place a real Bible student. He should be a man

who is willing to think through his work in order to bring to the training class a clear stream of fresh thought. No apostle of intellectual confusion need apply as a teacher of such highly important men. He should also possess a self-denying disposition, allowing the students in his class to take up much of the time. Teachers who talk not wisely, but too much, have spoiled all kinds of Bible classes. The training class teacher should have a vivid conception of the purpose of his work. When a person is asked to conduct this class there should be very careful explanation as to the precise objective. Some training class teachers have failed dismally because they did not realize that the training class was quite different from a regular Bible class, requiring wholly different plan and preparation.

Too much emphasis can hardly be placed upon the right choice of a teacher for this training class. Let it be an outstanding qualification that this man believes something irresistibly. He should be "dreadfully in earnest" as Carlyle would say. He should be a man who depends not upon raptures and ecstasies for his inspiration, but a broad, deep-

Teacher-training Class, Brown University

minded sensible Christian who appreciates the inestimable privilege of imparting knowledge and religious enthusiasm to men who have unusual potential and multiplying power. Such a teacher must look to the training class for important suggestions.

How shall the teacher secure the ability to ask thought-producing questions rather than questions which may be easily answered by "Yes," or "No," or by nodding or shaking the head? A Bible class for adults does not involve necessarily a study in kindergarten methods; it does involve, however, some genuine thoughtfulness toward the presentation of truth in such form as will immediately arouse persons to the exercise of their mental and spiritual faculties. Some successful teachers place their entire subject matter in the form of questions. I am personally acquainted with men who spend weeks in formulating and writing out in epigrammatic form the gist of the subjects which they are teaching.

Upon a certain Easter Sunday, I heard a Bible teacher in Osaka, Japan, conduct a Bible class in a manner worthy of emulation. I was impressed with his directness. He swept past

the details of mere geography and incident, which often obstruct passage to the main truths, and asked immediately of one member of the class: "Exactly what does the resurrection of Jesus Christ mean to you?"

Another teacher of my acquaintance, in teaching a group which was studying the incident of the Prodigal Son, centered practically his whole thought upon the questions, "What did the father mean when he said, 'My son is found'?" "What does it mean to be lost or found, according to God's idea?" The training class furnishes the opportunity of training Bible leaders in the teaching art of questioning.

The subject of the studies in the training class varies with local circumstances. It is customary to include in the training class hour some discussion of the topic to be taught by the members. Certain training classes, however, have been successfully conducted by taking topics similar to the following:

The Method and Spirit of Jesus' Teaching.
The Structure and Message of the Bible.
Essential Elements of a Successful Bible Class Teacher.
Methods and Principles of Bible Teaching.

It is usually advisable to have a training class for each separate course presented, even though there be but two or three leaders in that course. It is essential for these leaders to meet together to focus attention upon their particular topic. In some cases, however, persons who have been teaching in different parts of the New Testament have met one another with profit; while those engaged in Old Testament instruction have met in a class by themselves.

The training class should assist the teacher in the fine art of illustrating the truth of the Bible. Perhaps no literature gives better example than the Bible of the vividness lent to facts by apt illustrations. Governor Woodrow Wilson said recently that he had been teaching for twenty years and had come to the conclusion that the students forgot his lectures, but remembered his illustrations. Many a truth is fixed by a story or by an apt incident. On the other hand, many an illustration is so involved that it really never illustrates.

I once heard a good man trying to explain an ethical truth by a chemical illustration. His want of knowledge of the exact sciences, as

well as his lack of terminal facilities, brought his hearers into such a hazy atmosphere concerning the whole subject that they seemed only to see "men as trees walking." It was confusion worse confounded. No one ever really did know just what the man premeditated. One student, after the class, was asked the subject of the hour. He replied truthfully, "The teacher didn't say."

To use illustrations that bear on the life of to-day helps wonderfully in successful Bible teaching. Politics, commerce, college life, athletics, personal incident, biography, autobiography—anything that is of human interest hits the mark. Illustrations drawn from Horatius at the bridge, the life of Julius Cæsar, Luther at Worms, and the Charge of the Light Brigade, may usually be omitted without heavy loss. In short, it is often more effective for the leader to use his own illustrations rather than those given by the training class teacher. The training class teacher should show the leaders how to find their own illustrations.

Illustrations, as well as the general treatment, should come quickly to the point. I heard of a man not long ago who was asked

to speak upon the fascinating subject of "Christian Missions in China." He divided his subject into five heads as follows: First, "The Idea of Missions in the Eternal Counsels of the Father"; second, "The Idea of Missions as Found in the Old Testament"; third, "The Idea of Missions as Revealed in the Apostolic Church"; fourth, "The History of Missions in the Nineteenth Century"; and fifth, "Mission Work in China." He was asked by a discerning person who heard his outline to kindly omit the first four heads.

Unless the leader has the ability to see things in their true perspective, and to illustrate the central truth with little introduction, he will usually fail in holding the attention of his students. Above all, the training class teacher in illustrating should avoid vagueness and irrelevancy. He should be satisfied to inculcate a few great ideas.

A college man who is successfully leading several Bible groups in one of our larger universities illustrated his subject—The Prayer Life of Jesus—by reference to the football game which had occurred between his college and another institution the preceding day. He

drew attention to the fact that at a certain point in the game the physical reserve of their own men gave way, and although they were not lacking in science and technique, their home team was found inadequate to cope with its opponents. The rival team had built up stronger physical resistance through longer hours of training. Likewise, he said, Jesus proved that moral reserve, so invaluable, could only be secured beforehand by practise and private devotion. It was noticeable that he had the attention of every man in the class throughout his description of this central truth in the prayer life of Jesus.

The teacher should quickly obtain a point of contact with the members of his group. It is a good principle in illustrating for the teacher to inquire, "What most interests the members of my class?" Indeed, the value of utilizing subjects that are of personal interest applies to the teacher as well as to the students. It is reported that Bishop Greer, of New York, when invited to speak at Vassar College, wrote to President Taylor, of Vassar, asking him what he should talk about. President Taylor replied, "Speak upon some subject in which

you are deeply interested, but kindly avoid the topic of Mary and Martha, since four preachers have recently spoken upon this subject."

The teacher-training class would be worth while if it simply afforded a place in which to exchange experience concerning the ways and means of teaching. Reports from the classes should be heard at each training class session. Here is a fine means for checking up attendance in the individual circles covering their real condition. Some effective training classes consume at least half of the period in the discussion of pedagogical principles. The teacher asks, "What is your method?" "In conducting your class last week, what did you do first?" "Did you open with prayer?" "How many men took topics to look up?" "What was your objective?" "Did the men talk most or did you?" "Do you think that your men are learning to form the daily habit of Bible study?" "What did you do last week outside the class to interest your men?" "Did you have a secretary for your Bible class?" "What Bible reference books did you have upon the table?" "Did you bring to your class something definite?" "What was it?"

Answers to such detailed questions as these are indeed "vital statistics" for the training class. It may be found by the comparison of these experiences that some men succeed in dividing the time of their groups into exact periods: time for discussion, methods, paper, questions, summary, prayer, etc. Others may be successful with no particular plan, but with a genuine sense of mission in relation to one masterful truth. I know a teacher whose ambition it is to bring eight or ten great ideas to his students during the year. His entire work revolves around these facts, which are burned deep into the consciousness of his students. The teacher-training class should emphasize and multiply the central truths to be taught in a given course. It should be a universal law of the training class that every man should be in possession of every portion of valuable experience possessed by every other member in the class.

The ideal of the training class should be to show persons how to lead rather than to offer them information. The training class teacher should not feel called upon to turn himself into an animated encyclopedia of historical,

Sunday Afternoon Open Air Bible Meeting, Phoenix, Arizona

philosophical, social, and religious learning. If the teacher of this class has a sermon to preach, or a lecture to deliver, or a hobby to ride, it would be well for him to free himself from this incubus before entering the class. This class is not a bridge upon which a real Bible leader may cross to his own class hour; it is rather an incentive to his individuality and original thoughtfulness.

At a large professional school a Bible lecturer was asked to take the training class leaders, and in one month he succeeded in quenching all of their interest in Bible teaching. He accomplished this rather unenviable result by delivering an hour's lecture each week in the form of a sermon on particular passages of the New Testament. At the end of the month he was transferred to another niche of service, and the general secretary of the college association, who knew relatively much less about the Bible than the Bible lecturer, but who knew how to engage students in natural conversation, took the class and held the men with success during the entire year.

Talk is not the whole thing; the joy of discovery on the part of the members themselves

is the prime object to be sought; individual ideas are what we want. It often happens that the best training class teacher is the man who does not know so much that he feels called upon constantly to deliver his truth in the form of an oration to his innocent victims. An honest man in a church Bible class, which I visited some time ago, said to me that he sometimes thanked God that he was ignorant, since he feared that if he had large knowledge he would bore people with it as badly as did the teacher of his Bible class. To kindle, to awaken, to fire the imagination, to educate ("draw out") to make attentive—this is fine art on the part of the men who would make Bible teachers.

The motto of Joseph Neesima may well be written over the doorway of the training class: "Let us advance upon our knees." Jesus said: "The words that I have spoken unto you are spirit, and are life." There should be a deeply conceived sense of spiritual possibility in the minds of those who have to do with the making of Bible teachers. This class prepares men to handle the Word of God. "These are they that testify of me," said the

Great Teacher. If the teacher-training class does not emphasize the spiritual meaning of the Bible in its relation to the individual prayer life, as well as to the winning of men to Christianity, it certainly omits one of its first missions. Every year hundreds of students are led into friendship with Jesus Christ through Bible study: but these hundreds would be thousands if the leaders and members of Bible classes thoroughly appreciated the value of this training hour, both for the things "spiritually discerned," and for evangelistic incentive.

Across one side of the Young Men's Christian Association Hall in the city of Calcutta, I read the motto: "Bought by the power of prayer." The training class is peculiarly fitted to be the hiding-place of great supernatural possibilities for the institution or for the church in which the class is held. In short, the ministry of the training class is effective in proportion as it becomes—not simply a center for methodical discussions—but also a real mount of spiritual vision. "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

Suggestions

1. Secure a training class leader who is popular, alert to modern issues, willing really to sacrifice time and thought for this great business of developing Bible teachers.

2. Procure occasionally some surprises for the class in the way of a special visitor, special news of Bible progress, new books on the subject in hand, an occasional social or reception in a private home, or an outing in the spring or autumn months.

3. Insist that no person shall lead a Bible class who does not attend a training group, if one is provided. This training class is the place for securing team play, solidarity, enthusiasm. A man may be a good individual football player, but if he does not know the signals used in a particular game, he may spoil the play and lose the game. The training class should be the place for agreeing upon a joint policy for Bible work and every leader should have a part in this council of war. The chairman of the Bible study committee should be in close touch with the training class, if not actually a member.

4. Never forget that the ability to lead and instruct such a class multiplies a man's life by as many men as the class contains. Many a teacher might accomplish a more far-reaching service by training a dozen of his efficient and interested members to lead discussional Bible groups of their own than by teaching personally a large and successful Bible class. Mr. Moody was a Christian statesman and one of his fundamental principles holds in this case:

"It is better to set ten men to work, than to do the work of ten men."

5. Remember that you can secure any person whom you really need to lead the training class. Never be discouraged if the right person does not at first respond favorably. The very busy dean of a large university recently accepted the leadership of a teacher-training class, composed of students who were to teach the Bible in Greek letter fraternities of his institution, after these men had approached him nine different times. Finally they called upon the president of the college and secured his promise to lighten the regular curriculum work of the dean in order that he might ac-

cept this inportant service. Armed with this ammunition, fifty men besieged the professor in his own home. Of necessity, the professor awoke to the deep earnestness of the men and also to the seriousness of the undertaking.

6. The opportunity of reaching men who are not Christians, as well as of vitalizing the lives of mere nominal Christians, should be clearly conceived in each session. One Bible teacher of my acquaintance several years ago brought together in a group nine non-Christian men with the express purpose of being the means through Bible study of leading them into the Christian Church. Before the end of that year, eight of these men had decided definitely for Christ and the Church. In a large organized Bible class in a city church, not long ago, one hundred men were brought into church membership through the influence of their Bible studies. No session of the training class should be devoid of emphasis upon the Bible's message to men who do not know God.

7. Much care should be taken to start the training class sufficiently in advance to make certain a preparatory training of leaders. In

some churches this training class begins in the spring to train leaders who are to lead Bible classes the following autumn. In some Christian organizations this training class continues the entire year and is composed of persons who are both leading classes and who are also being trained for prospective leadership. It is really a Bible training school for the raising up of people who will be adequate to the modern call of a trained Bible-teaching ministry.

8. Insist upon daily study and preparation by each member of the training class. Show clearly that example is more than precept. A teacher who really studies with a regularly recurring habit is worth more to his class than tons of hollow theoretical advice concerning the value of regular Bible study. A teacher in a city in the Middle West spends one hour each day in Bible study, prayer, and preparation for his teaching. No one ever needs to drag the students into his class. He himself is the best drawing card. He has actually discovered the Bible.

9. Secure some person who will be definitely responsible to keep up the attendance and interest in the training class. Some one should

be thoroughly determined that this class succeeds. Nothing can be taken for granted. At West Point every member of the training class is reminded by a personal call just in advance of the meeting hour by the class secretary or by the leader. Details of room arrangements, time, and any change of meeting, should be cared for in businesslike fashion.

10. Interest students in up-to-date Biblical literature. A few of the following helps should be found upon the table of every teacher-training class:

Books relating to the principles and methods of teaching.
Constructive books appertaining to solving of intellectual religious questions.
Well-chosen maps.
A few choice devotional books.
Two or three of the best biographies.
Books and literature relative to the special subject of study.
One or two brief commentaries (The Cambridge Bible Series, for example).
A Bible Dictionary.

It will be found that the members of the training class will spend considerable time in looking over these books before and after the session; orders for books will be taken, and

PROFESSOR HOGG, OF CHRISTIAN COLLEGE, MADRAS, AND HIS LEADERS PREPARING DOCTOR HOGG'S BIBLE STUDY COURSE FOR PUBLICATION

The students who are assisting Professor Hogg are from the Syrian Church on the West Coast, which has been established there for more than a thousand years

the result will often be a life-long, vital interest in the fascinating subject of Bible study on the part of members of the class. The librarian will often assist teacher Bible training by setting aside library books bearing upon the subject of study, or by ordering new books especially desired.

11. Be mindful that sometimes a man who may not be highly learned in Biblical knowledge may successfully lead a training class. In some cases training classes have succeeded where the teacher has been little more than a presiding officer, but has understood the object of teacher-training. The training leader who can lead without seeming to do so, quickly emphasizes the necessity for the contribution of each member of the class.

12. Make certain that this training class presents the truths of the Bible as means to an end. Keep in view the fact that your Bible study is to directly affect daily life. The class is the hiding-place of service as well as of devotion and training. Every Bible teacher should be constantly reminded that the real result of Bible study must be accounted for in terms of life and serviceableness. What are

the practical and utilitarian results of Bible study in my group, or in my community? Is the Bible under my leadership becoming a dynamic force in the lives of the members of my class? Is it really worth while, as judged by the visible, as well as by the invisible results? Such questions will help to focus the kind of applications of truth to be considered in this agency for training Bible teachers. For, indeed, real Bible teachers develop "doers of the word, not hearers only."

The Teacher. Palmer. $1.50.
The Making of a Teacher. Brumbaugh. $1.00.
Talks to Teachers. James. $1.50.
How to Make the Bible Real. King. 5 cents.
Point of Contact in Teaching. Du Bois. 75 cents.
How to Teach the Bible. Gregory. 15 cents.
Training the Teacher. Schauffler and others, 50 cents.
Teaching and Teachers. Trumbull. $1.10.
Primer on Teaching. Adams. 20 cents.
The Seven Laws of Teaching. Gregory. 50 cents.
The Teaching of Bible Classes. See. 60 cents.
Starting to Teach. Foster. 40 cents.
How to Read the Bible. Smith. 45 cents.
Hints on Bible Study. Atkins. 45 cents.
The Bible Handbook. Angus. $1.50.
Effective Leadership in Bible Classes. Bosworth and others. 5 cents.
Training of the Twelve. Bruce. $2.50.
Way to Teach the Bible. Moore. 75 cents.

Teacher Training With the Master Teacher. Beardslee. 50 cents.

Sixty Years With the Bible. Clarke. $1.25.

These books, together with recent pamphlets and literature upon Bible teaching, may be secured from The Sunday School Times Company, Philadelphia, Pennsylvania, or from the Association Press, 124 East Twenty-eighth Street, New York City.

CHAPTER IX

MAINTAINING INTEREST AND ATTENDANCE IN BIBLE CLASSES

THE rapid growth of interest in the Bible on the part of thinking men has brought to the leaders in the great modern Bible crusade not simply the problems of extension, but the equally important problems of development and efficiency. How to sustain the awakened interest of these students of the Bible until individual habits of study are formed, or until the inexpressibly rich life-values of the Bible are discovered and made serviceable, are matters of chief concern.

The best method of maintaining attendance is not a method, but a man,—a man studying the Bible regularly and ardently. When Herschel was asked his most important discovery, he answered, "Sir Humphry Davy." A few men actually studying the Bible daily with profit and enthusiasm are worth more in any community than all other methods com-

bined in sustaining a vital Bible interest throughout the year. The example of one real Bible student in a class is contagious and irresistible. Many a man has first become interested in the Bible by witnessing the profitable result of a regular Bible habit in his friend, room-mate, or member of his household. The Bible, a record of the world's greatest personalities, is usually discovered through a personality.

To this end it is first of all important to make sure that a goodly number of individuals in every institution associate their effort toward one of the chief results of this entire movement, namely, personal, intelligent, systematic and daily study of the Word of God. It is largely because of the experience of men who have formed such habits that the Bible has been able to hold its ground and advance in influence from year to year. Let no institution deceive itself by thinking that the attendance in classes can be maintained by any novel, sleight-of-hand invention. The first sign of permanence in any Bible department consists in the fact that a number of men have been induced to form persistent Bible study habits.

The Bible Study Organizer, a Real Leader of Men.—Throughout the history of Bible study one man has usually been chiefly responsible for maintaining successful voluntary Bible study in an institution. This is equally true in a church, a college, a club, a Christian Association, or on a battleship. So truly is this becoming realized that already a large number of churches, colleges, and Christian organizations are employing Bible secretaries or religious work directors for leadership in their Bible undertakings. This man has generally been the chairman of the Bible study committee. He should be left free from other duties in order that he may give exclusive attention to this absorbing task, which is second to none in the entire circle of modern moral and religious activity. He should be one of the strongest and most representative men in the local community. He should be a keen student of successful Bible study departments in other institutions. Some of these successful Bible enterprises should be visited personally by him. He should without fail be in attendance at some of the important national Bible conferences.

The chairman or organizer of the Bible work

should not be asked personally to lead a Bible class in those sections where the Bible activity is carried on with the proportions of a real movement. If he conceives aright his mission as a leader of the Bible cause, his time and thought will be fully occupied in the outlining and promoting of the Bible study policy, and no point in this policy is more important than maintaining throughout the year the interest and attendance of persons in the classes. He will consider his position as one of the most important he will ever hold in his life. If he is a real leader of men, this will be especially true. He must be competent to choose with discrimination the leaders of the classes, and the members of his Bible study committee. He must have the ability so to organize his work and his men as to know concretely, week by week, the success or failure of every class. He should have ready and constant access to the representative men and educators of his locality as helpers in counsel, teaching and training. He must be able to hope when others despair. He may well cultivate patience and composure. "Great peace have they that love thy law." Every probable lessening of interest or attend-

ance must be anticipated by him, and counteracted by new and attractive features.

The Bible Class Teacher.—This man, in large measure, holds the key to the success of his class. He must necessarily remember the essentials of his office: prayer; spiritual and intellectual preparation, including always a daily study of the Bible; interest in the men outside of as well as during the class hour; getting the men to do the talking, rather than talking too much himself.

Various programs are successfully used. One teacher keeps in mind the following:

Opening prayers by several members, five minutes.
A suggestive consideration of the lesson for the coming week, five minutes.
Members of the class are asked what they obtained from the week's study, ten minutes.
Difficulties in the lessons discussed, ten minutes.
Paper or special topic presented by member of the class, five minutes.
Exposition of the lesson on the part of the teacher, ten minutes.
Prayer, five minutes.

Another successful teacher has no set plan, but considers the questions which are central, with much real prayer. It would be a great mistake for any teacher to have such a hard

Bible Class Luncheon, Osaka, Japan

and fast system of time arrangements in his class that he could not easily adjust himself to the needs of the hour. A very real part of the success of the hour consists in the teacher's ability to get his men to study daily. Primarily the teacher must be able to bring something to his class, if he expects to keep their attendance. Every session may well be considered by the teacher as an occasion of eternal importance. The teacher must know what he is about. He needs to study how to make his ideas clear ("2 Tim. 2 : 15").

An Assistant to the Teacher.—It has been found useful to appoint a member of the class to look especially after the attendance, to aid in securing promptness, and to arrange the various details of the meeting place. The assistant teacher is able to furnish the teacher with valuable suggestions regarding the needs of the men and the conduct of the class hour. He is also receiving good training for the prospective leadership of a group. The meeting of the class teacher with his assistant for prayer before the session of the class is highly desirable. "If two of you shall agree on earth as touching anything that they shall ask, it shall

be done for them of my Father who is in heaven."

Personal Interviews with the Students.—At one of our large universities, where the Bible work has reached the students in most gratifying and effective fashion, the general secretary has had the habit of meeting personally, for at least a half-hour each week, in his own room, the teachers of each Bible class in a particular course. He has thus been able to keep informed regarding their thinking and difficulties, and to add his own personal incentive in answering questions, and in friendly encouragement. A Bible department in which experienced workers would thus weekly meet the teachers in every course would not awaken suddenly at the middle of the year to find that poor attendance and lack of interest in certain Bible groups had ruined the effectiveness and reputation of the work.

Personal Invitation Immediately Preceding the Class Hour.—An effective way of securing regular attendance, especially where most of the classes meet at the same time, has been for the Bible teachers, or assistant leaders, to call immediately before the class hour at the rooms

of the class members who are inclined to be delinquent, reminding them of the classes, and sometimes going with them to the place of meeting. In some classes a perfect record of attendance throughout the year has been maintained by this simple means of personal reminder.

In addition to the suggestions for maintaining attendance already mentioned, I would suggest the following agencies by means of which Bible study has become increasingly efficient in various parts of the world:

No more effective agency than the Bible Institute is now in use for both the intensive and also the extensive development of interest in the Christian Scriptures. It comes in the midst of the college year, when results are immediately available. The Institute aims directly at the thorough training of the leaders of the classes, the training class leaders, and the members of the Bible study committees. Without conviction and efficiency upon the part of these men, large enrolments in classes mean little, and the whole system of Bible study becomes more or less a failure.

The public session of the Institute, carefully

planned to include in its attendance persons not in classes, is often one of the best agencies for renewing interest among people already enrolled in classes. Some of the most able professors and outside speakers should be included on the programs of these conferences. In some sections the Bible Institute has been limited to the training of Bible teachers. Three days have been given to vital matters relating exclusively to teachers. Such conferences have usually begun on Thursday evening, lasting through Sunday. In these Bible Institutes leaders and specialists have been secured to conduct discussions on topics like the following:

The Field for Bible Study in the Individual Institution or Section. (In the discussion of such a topic the number of men in the community, or the number of men in the church, should be clearly contrasted with the enrolment in Bible study.)
The Bible Study Committee.
The Qualifications of a Bible Teacher.
Pedagogical Principles.
Methods for Maintaining Attendance.
The Bible Class as an Evangelizing Agency.
Bible Courses and Bible Study Literature.
Value of Daily Bible Study.
How to Get Greatest Profit from Bible Conferences.

Teacher Training Classes.
The Bible and Intellectual Questions.
The Claims of the Bible Upon Thinking Men.
The Formation of a Bible Study Policy.
The Need, Importance and Benefit of Personal Bible Study.
Planning the Bible Work in the Spring for the Ensuing Year.
Vacation Bible Study.
The Bible and Business Men.
Successful Characteristics of a Bible Class.
The Preparation of a Teacher.
The Bible and Modern Journalism.
The Social and Political Teachings of the Bible.

Among the most effective and far-reaching of all the agencies for imparting stimulus, vision, and methods of Bible teaching have been the summer and winter student conferences. Continuing for ten days, these conferences are held each year in various sections of North America. Some of the best Biblical scholars and trained Bible specialists give their entire time at these gatherings to coaching teachers in the courses which they are to teach during the coming year. It is deemed absolutely essential to have present at these conferences the Bible study chairman, Bible study committeemen, and the men who are to lead classes the following season. Before starting

to the conference, these prospective leaders are carefully assigned to the divisions appropriate to their work. The Bible class hour at the conference furnishes, as far as possible, a reproduction of the actual work of a college Bible group—real preparation, real study, real discussion, and real interest in men.

Such conferences for Bible study and training might profitably be arranged for men and women of other communities and interests. A portion of the annual convention of certain organizations might reasonably be set apart for this purpose. The value of such a plan is apparent when we consider that the state or annual meeting or convention of many Christian organizations furnishes the only occasion in the year for assembling delegates from the entire section. The arrangement of a day following, or during such conventions, in which delegates will combine in considering the organization and development of Bible study in their respective communities would be certain to result in far-reaching influences.

Many Bible classes fail to sustain the attendance of members because the study chosen is not of interest to the particular group. In

some cases no book or outline is used, and the class fails because of the lack of a tangible mode of study. A Bible course should both give incentive to the study of the subject matter of the Bible, and also furnish suggestion relative to the formation of habits and methods of study. A wise Bible leadership will study thoroughly the character of the constituency to be reached, and select such books as are best suited to attract and to profit.

In the localities with varied classes of students, the presentation of several Bible courses has been generally commended by experience. The interest of some persons has been caught by the social teachings of the New Testament, when its spiritual message did not awaken attention. Likewise groups of men who have not been enthusiastic over the life of the Apostle Paul have found the life of Job or Amos uniquely fascinating. But in those smaller communities where the number of Bible groups which it is possible to conduct is limited the number of courses offered should likewise be limited.

It is generally conceded that the study of the life and teachings of Jesus Christ is the

natural beginning. Jesus, the "way, the truth, and the life," so pervades all Scripture that through him the Word of God must be primarily studied and understood.

The commanding result of Jesus' work and life, as found in the history of the early church in the Acts and Epistles, and especially in the life of Paul, has formed a second stage of Bible study among thoughtful men.

A third series of Bible studies, which has proved its power to engage and hold the minds and hearts of Bible students, embraces subjects in the Old Testament, such as character studies of these "great pioneers of civilization," the unfolding of the riches of the Wisdom Literature, the Psalms, and the study of the great Prophets, especially in light of the relation of their messages to modern world problems.

A fourth set of Bible studies, which has been used by thousands, relates to the fundamental principles of Christianity revealed in the Bible; the spiritual, social, and political teachings of Jesus and his followers; the essential and basic truths of the Apostolic Gospel, and practical discussions regarding the meaning of the Christian religion, expressed in such terms as

the love of God, prayer, sin, temptation and forgiveness.

No Bible study department should be satisfied until it has furnished its students with courses representing the full sweep of the Kingdom of God through both Old and New Testaments. While attention may, with good reason, be focused for a single year upon one great aspect of Bible truth, this plan should be safeguarded by presenting more than one course the following year, that some adequate knowledge of the whole Bible may be assured to students. Where the Bible study department is small, it may be advisable to offer each year one course of study in the New Testament, and one course in the Old Testament, changing the courses offered with sufficient frequency to give the student a knowledge of the entire field of both the Old and the New Testament Scriptures.

Above all, let no course be chosen simply because it is easy, or because it requires little sacrifice of time for preparation. The general disuse by college men of mere "Bible Readings," together with the vastly increased employment of books on Bible study requiring

regular and thoughtful study, is good proof of the fact that in Biblical education, as, indeed, in the securing of all kinds of knowledge, men are not unwilling to pay a considerable price for those things which are of recognized value; "He that loseth his life for my sake shall find it." It is insulting alike to the Bible and to student intelligence to assume that the Book which has engaged the most profound attention of thoughtful men for two thousand years can be discovered and made profitable without hard and continued study. The busiest men will stop to really work on the Bible when mere "reading" will not allure them.

Biblical scholars, college professors, clergymen and prominent laymen have been of inestimable service to Bible departments through lectures and talks upon subjects like the following:

How to Study the Bible.
The Bible as a Factor in Determining Life Work.
The Bible and the Prayer Life.
The Bible in Its Relation to Ethics.
The Truth of the Scriptures as Confirmed by the Ancient Monuments.
The Apocrypha.
The Bible Related to Modern Business Life.

The Bible as Literature.
The Relation of the Bible to the Life of the Nation.
Contribution of Scholarship to the Understanding of the Bible.
Fundamental Principles of Bible Teaching.
The Origin and Nature of the Bible.
The Social Teachings of the Earlier Prophets.
The Bible and the Church.
The Value of Regular Bible Study.

Such talks are often given once each month, being widely advertised through the entire community. Questionnaires of much helpfulness may be arranged to follow the lectures. These occasions afford an excellent opportunity for bringing together members of the various Bible classes for stimulation and fellowship. They also open the way for the interesting of persons not already associated with the Bible work. Every Bible department should employ some such means for keeping alive the interest in the study throughout the year.

A few well-chosen reference books should be available in every Bible department, for the use of the teachers. It is encouraging to note that in over three hundred institutions of higher learning, the foundation of a Bible ref-

erence library has already been laid. Many a teacher has discovered the glory of his calling through the reading of a great book related to the course he is trying to teach.

The Bible group has been found a potent means for evangelism. Meetings which awaken the spiritual life prove also to be among the most truly successful agencies for engaging and maintaining interest in Bible study. Those institutions which plan each season a series of special religious meetings intended to bring men to decision for the Christian life, find the sustaining of attendance in Bible classes a less difficult problem than do those institutions where the men's deeper sense of moral and religious need is not stirred. Every series of evangelistic meetings should be attended by meetings for emphasis upon Bible study. In fact, the supreme weakness of many excellent evangelistic workers has consisted in their failure to conserve the results of their work by giving proper time and effort to secure the formation of constructive habits of Bible study and prayer on the part of the new Christians. It is an augury of the more permanent value of evangel-

Group Bible Study at Northfield

istic effort that the most truly successful workers in this department plan regularly to give at least one day following or during a series of addresses on evangelism to engaging and organizing the persons interested.

At times the Bible work has been greatly assisted through the holding of dinners attended by the leaders, members of the classes and students not enrolled in Bible groups. Special efforts are made to secure a representative attendance of the most influential men of the section. The after-dinner addresses often relate to the practical value of the English Bible to men in business, college, and professional life. This dinner has been successfully followed by a recanvass of the entire community for Bible study.

Receptions given in the homes of prominent persons in the town or city have also been instrumental in sustaining the interest in the Bible classes. Such gatherings for social purposes are especially necessary under the system of small classes since the members otherwise rarely meet the entire Bible study constituency.

Among the most pleasant and most effective of all these social gatherings have been

the occasions when the men of a single group assembled for a dinner or for a social evening. Such gatherings have afforded unique opportunities for the men to become better acquainted and have largely increased the *esprit de corps* among the members. The testimony of many men has been that these occasions, when the men of a single Bible class met together, were among the most satisfactory and delightful of any during their entire college course. Their value in keeping up the interest of the class cannot be questioned.

In certain institutions where fraternity Bible study has been successfully maintained, the leaders of the fraternity Bible classes have taken dinner together on Sundays, this meeting being held in rotation at the various chapter houses. Following the dinner the leader of the normal training class has met with the student leaders to receive reports of the classes and to aid them in preparation for the coming week's work. This plan has not only been the means of bringing together socially the men of the Greek letter fraternities, but it has also contributed largely to the interesting of all the members of the chapters in Bible study.

A thorough appreciation of the group idea has greatly increased the quality and continuity of Bible study among men. Five groups of ten men each, with a leader from their own number, have succeeded in holding the interest of the men when a large class of fifty men has gone to pieces in a few months.

The "group plan" is an imitation of Jesus' method and spirit of teaching and working with the "inner circle" of twelve disciples. The Master left the multitude to devote Himself to the education and training of a dozen men. He was their friend. He was Himself with them—perfectly natural—He did not preach to them—He talked—reasoned—discussed with them the great teachings concerning His Kingdom. He used the Socratic method of questions and answers. He was very informal. He was very earnest. He had a message. Yet He was never unbalanced—always thoughtful, tranquil, and rich in ideas. His illustrations were drawn from nature and life near at hand. He was never discouraged—never impatient with the members of His group. One of His chief methods of preparation was prayer. His sympathies were notice-

ably broad. He evidently loved the men in His small circle and "loved them unto the end." The secret of Jesus' success with the first Bible group was in His pre-eminent talent for self-renunciation. This secret was given in His own words: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. Whosoever would come after me, let him deny himself, and take up his cross daily and follow me."

This idea of self-denying service was not a theory with Jesus as a leader. It was a practise and it made him irresistible. However great He might have been as a teacher, had not His actual life for His disciples been "full of grace and truth" He would have failed. "He gave himself" for the men in His group.

This is our ideal for the Bible class. Three thousand groups of Bible students in North American colleges are just beginning to grasp it—its vast possibilities for the discerning of truth, for deep friendship, for mutual and insistent prayer, for helping one another, for bringing men who do not know Him into the saving presence of Jesus Christ our Lord.

Indeed, the supreme method of "maintaining interest and attendance in Bible classes" is a group of eight or ten students sitting consciously each week at the feet of the great "Teacher come from God."

CHAPTER X

THE BIBLE AND RELIGIOUS EDUCATION

RELIGIOUS education, like "all Gaul," may be divided into three parts—clear ideas, spiritual culture, and practice. To each division the Bible holds vital relation.

Clear Ideas.—John Locke said that the first step in education consisted in getting clear ideas about a subject. The Bible has been an indispensable adjunct to religious education in furnishing it with clarifying facts concerning God, man, and the human soul. It has given the clearest idea obtainable, outside of experience, of religion, which is the life of God in the soul of man. In religious education, a vivid mental conception of these facts and relationships is fundamental.

There has never been a period when the Bible presented to religious culture such definite contribution of coherent and intelligent ideas as it presents to-day. The Bible was never so truly understood as at present. The

teachings of Jesus Christ have never been applied to life as a form of religious education and practice as we are beginning to apply them in this twentieth century. The Bible is being discovered in its large meanings. The fundamental laws of righteousness are traced from Genesis to Revelation. People are securing perspective in religious teachings, and are acquiring the ability to place first things first in their use of the Christian Scriptures.

It is undoubtedly true that the Bible was read more generally by our forefathers, especially by those who lived at the time of the English Revision, 300 years ago, than it is read by us to-day. And there are reasons for this. Among others we note the enormous progress in printing, which has produced for modern readers a mass of literature in newspapers, magazines, and books quite unknown to people of former days. It is doubtless true that any family having a Bible to-day possesses ten other books, in addition to current magazines and newspaper literature, for every one book the homes of our Fatherland contained three centuries ago.

I venture to say, however, that the Bible did

not then afford so clear a revelation of God's ideas as it affords to men and women to-day. We have only to turn to some of the annals of those former days to appreciate the change. King James, for example, under whose reign the English Bible was revised, and who was able to fill his letters and speeches with as many Scriptural verses and allusions as any Puritan preacher, deduced from the instance of the Sadducees, who denied the existence of angels and spirits, that all who refused to accept the existence of witches stood condemned by Scripture. It was King James, also, who, by Bible warrant, had Bartholemew Legate burned at the stake in Smithfield, March 16, 1612, because Legate said he had not prayed to Christ for more than seven years.

Francis Bacon, whom Isaac Walton called "the great secretary of nature and all learning," and who in his great work on the "Advancement of Learning" quotes from fully one-half of the sixty-six books of the Bible, interpreted Zechariah 13 : 7 ("I will smite the shepherd, and the sheep shall be scattered") as meaning the destruction of the English people in the year 1602; while Burton, one of the

able writers of the early seventeenth century, in his "Anatomy of Melancholy," published in 1621, introduced Ezekiel and Moses among the Arab physicians of the middle ages, taking much space in his treatise to prove from Scripture that a sick man must employ prayer and physic together, not relying exclusively upon either one, adding the recommendation that "the devil is an expert physician."

To be sure, we are only just beginning truly to interpret the Bible as a means of religious culture. We have great advances yet to make. Behold the difference in the attention given to Bible interpretation, and the interpretation of civil or criminal law or of questions of international policy! Conferences of scholars and men interested in public welfare for the purpose of discovering the meaning of the Bible and the propagation of its teachings are not yet common enough, though it is our belief that within the next twenty-five years the present gratifying Bible study interest will eventuate in quite as important and influential attention as is now evinced in industrial and economic subjects.

The need of such general study on the part

of the American people is everywhere apparent. Even Christians, ministers, and laymen alike often search the Scriptures for texts rather than truth, for promises rather than knowledge, for comfort in disaster rather than a clear and comprehensive idea of God's revelation which will *keep* the soul in the light continually. We may not go far to find men who still treat the Bible as an unworldly relic, a fetish, or sacred receptacle of visionary or blind mysticism, dulling the eyes of the mind. For example, I met a man not long ago who was popularly supposed to possess brains, who took an hour of my time to try to prove to me by the Old Testament that the soul of his uncle, recently deceased, inhabited one of the fixed stars.

Yet, on the whole, the Bible is exerting an enlarging and more wholesome influence upon the education and religion of our times. It is being studied and explained with clearer judgment and with more direct relation to life as it actually exists. The Bible is taken less as specific direction, and more as universally inspiring in the sphere of the ethical, the social, the political, the practical world's work. We do

not appeal to the Scriptures as much as our forefathers did, says George H. Gilbert, but we listen to them more, and we listen to the gospel more than to the law or the prophets. Hence, our type of Christianity in 1911 is more humane and gentle, more sympathetic with all truth, more joyous, and more deeply stamped with Christ's law of service than was that of 1611.

Manifestly, then, the need to-day is for men who will get clearer ideas about God and religion; not from a dogmatic creed, not from the Greek and Latin Fathers of the early church, not from a popular shallow interpretation, but from *the Bible itself,* intelligently and patiently comparing Scripture with Scripture. Such leadership is opportune and bound to win, especially if it is characterized by spirituality, strict honesty, breadth of mind, sympathetic appreciation of historical situations, by the resolve not to talk beyond one's experience, and by the sensible adjustment of divine truth to the large-spirited, generous life of the twentieth century. We are not to break with authoritative or institutional forms, but to see the Christ clearly, to appropriate him per-

sonally, to grasp fervently his teachings in their applications to all kinds and conditions of men, then to extend these convictions vigorously and daringly: with such a program real progress will be made in conforming the kingdom of the world to the kingdom of our Lord and of his Christ.

Spiritual Culture.—But it is not wholly through a more perfectly interpreted Bible that the religious education of our times has profited. This has been a means only toward individual religion. The Bible is constantly and increasingly influencing the imperishable life of the spirit. Through regular Bible habits, contemplation, employment of Bible truth in the fight for character, in hours of dark sorrow and misfortune, and in a hundred other ways known to the secret heart of man, the Christian Scriptures are becoming a tower of spiritual defense and a refuge in the time of storm.

The Psalmist was more than mystically right when he said, "Thy words have I hid in my heart, that I might not sin against thee." He took the Divine Word into his heart as a reminder of his high destiny, and of his godlike, spiritual relationships.

A City Park in Pernambuco, Brazil,
Where Bibles Were Burned Twenty Years Ago

Men pursue broken purposes and half truths largely because they have not kept before them vividly enough the comprehensive aim of their life, which should be harmonious. The entire trend of modern affairs seems to militate against a man's getting free time for communion with God.

Indeed, it is this torpor of the spirit which is most to be feared, for it is in itself temporal and eternal ruin; it needs no future judgment. If the hold upon the abiding realities is loosened, the student becomes easily a prey to his worst self. The man may be industrious and automatic, a hustler of many organized schemes, efficient even, but his *soul* is dead while he lives—no external education or success can save a man who has lost consciousness of God.

This kind of religious education—spiritual culture—comes when the man is *alone* with his deepest loyalties; it comes to the thoughtful individual, not to the man who is always in the crowd. The best education is often that which one receives in some vague walk beneath the stars, and which is quite disassociated with schools and men.

It remains for every man to hear for himself the authoritative voice of Christ to his own consciousness. In the deepest meaning of spiritual experience every man, like our Saviour, must tread the wine-press alone, yet not forsaken, for then there appears new light from the unseen world—a "vision splendid" of him, whom, having not seen, we love.

The weakness of many modern schemes of religious education lies in their tendency to produce a type of religionists, what the old Covenanters used to call "rank conformity," every man like every other man; perfectly conventional and absolutely respectable, but stereotyped, a kind of wooden Indian religionist—safe, but motionless. The man who has failed to think through his own spiritual life and experience is bound to lack in originality and in general viewpoint. If you know his friends and hear them talk, you will know exactly how the man will talk. He never gives you a surprise by a new, vivid touch of creative individualism. He never leaves the impression of having seen any bold vision on a lonely mount. His sense of mission is not born of God, else it would be more irresistible.

As leaders of moral and religious training we need to guard sedulously against *over-contact.* The necessity of being alone, to think, to grow, to be conscious of the Christ life, is desperate in our modern business and professional warfare. We take unheedingly the ready-made principles of the majority, especially in religious matters, even when these principles discredit the authoritative voice of Christ to our own souls. We so continually ask what other men think because we do not have force or patience to think for ourselves. Not simply in being a well-brushed, docile, regulation churchgoing citizen is the aim of religious education fulfilled, but also in being a man of spiritual vision, in disregarding at times the shallow prattle and babble about him, going straight through the line to his own duty. To raise up in our churches this sort of leadership by being such leaders *ourselves*—living commentaries on our printed Bibles and religious educational theories—this is worthy objective.

Practice.—But the chief meeting between the Bible and religious training should be in practice. The conflicts of the soul are not in private only—neither are they merely intel-

lectual—they occur on the battle-ground of the real world's life. Religious education may be thought of in two sections, the discovery by the mind and heart of the higher truth about God and man, and the placing of this truth against real life. It is the difference between holding a conference and conducting a campaign, between seeing Mt. Blanc and climbing it. A sincere man said to me recently: "I am getting tired of conferences—I have about decided to stop hearing further about my duty until I have done something more tangible along the lines I already know." Practice is a far more intricate and desperate business than the hardest theorizing. Life was not meant to be a holiday. It is filled with hard, difficult work and circumstances requiring all our hidden resources, but behind it all are the wonderful compensating experiences for the man of fortitude and stamina who is determined to see the "stars shine through his cypress-trees." It is invigorating to confront our moral and educational policies by the question which Kipling directs to the much-talking Tomlinson, who represents the modern man who does not live in himself, but only in a secondhand way

through books or theories. When Tomlinson was asked at the gate of heaven by St. Peter concerning his good deeds, Kipling says he "grew white as a rain-washed bone," and could only refer to what Mr. Pater might call his "sensations and ideas."

"This I have read in a book," he said, "and that was told to me,
And this I have thought that another man thought of a Prince in Muscovy"—
The good souls flocked like homing doves and bade him clear the path,
And Peter twirled the jangling keys in weariness and wrath.
"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run;
By the worth of the body that once ye had, give answer—what ha' ye done?"

This question takes us with our Bibles and religious culture out of the sphere of theory into the grim realm of practice. We are bound to be practical, and ask, What are we doing about it? Is there anything we can really do to bring this newly-discovered Bible through the medium of fresh religious experience to everyday life, moving on thereby from being interpreters of religion to being the practical leaders of men?

CHAPTER XI

WHAT SHALL WE DO WITH THE BIBLE IN OUR MODERN LIFE?

THERE are at least four things that call for immediate accomplishment in the practical extension of Bible interest to our modern life.

The Bible in Family Life.—First, there is desperate need for men to lead in a crusade to bring the Bible and religious education into the home—that home which is being despoiled by materialistic tendencies from without and weakened by the decadence of family religion from within. Mrs. Cornelia A. P. Comers' recent indictment of youth and American religious culture in the home is not wholly overdrawn. She addresses thus our American youth:

"In the wrack of the beliefs, your parents managed to retain their own ingrained principles of conduct. But not knowing what to teach you, they taught you nothing whole-heartedly. Thus you have the distinction of

growing up with a spiritual training less in quantity and more diluted in quality than any Christian generations for 1900 years."

Now, however, that these religious transition days of which Mrs. Comers speaks are seemingly passing, now when the religious "stress and storm" have made way for days of constructive belief and new experience, it is for the broad-minded, thoughtful Christians in the home to teach the meaning of the gospel in its twentieth century expression. Parents should be interested to meet with Sunday-school teachers in classes for teacher-training. We can assist in reviving that fine and beautiful art of Bible story telling. We can establish regular times for memorizing the matchless poetry and imagery of the Bible, which will return in later memory with a new meaning, as children grown to manhood and womanhood come to need it. Indeed, if young people do not memorize the Bible in youth and in the home, they never do, for there is no time for memory work in the Sunday-school, and the day-school omits altogether Bible and religious education. It can also be revealed to fathers and mothers, in

special conferences for Bible study and religious education, how they themselves may discover the Bible by means of modern, attractive Bible studies. Indications of new interest in adult Bible study are increasingly apparent. We can help to usher in the day when the modern business man father will not merely take out his religion in the name of his wife, but will be a member of a new laymen's teaching ministry.

The Bible and Education in the Public School.—Second, we can renew the efforts heretofore spasmodic to take the Bible to the public schools.

At the really wonderful and impressive tercentenary celebration of the King James Version of the English Bible held in Carnegie Hall, New York, on the evening of the 25th of April, 1911, there was no greater enthusiasm, if one could judge by the applause, in the entire evening, than when Professor Phelps, of Yale, spoke as follows:

"I am of the opinion that every class in every common school should begin the day by reading a chapter of the Bible. Everything in our civilization is founded on the Bible, and to say it is sectarian is to talk the

most foolish nonsense." "No one," he continued, "should be admitted to the universities of our country without being able to pass an examination on the Old Testament stories."

Men are needed to inaugurate and conduct sane and impartial agitation along this line. In India, students and educators have learned the value of public discussions; by talking, by writing, by conference, and then also by frank (at times almost too frank) speech they secure their ends. Public opinion must be aroused on this question in America. Nothing but the tide of popular and democratic feeling will change the conservatism, often the arbitrariness, of school officials, who, in many cases, are afraid of the mere shadow of offense to different sects in their constituency.

But members of school boards are beginning to be impressed with the Bible movement in the colleges. Continued invitations come to visit the great city common schools of our land to tell the boys of college Bible interests. If I mistake not, by carrying the Bible to the common education of our American youth, by giving it a place in the body of general knowledge, so that *all* education shall be religious

education in the largest sense, we are on the road to solving the practical problems of religious culture.

Bible Study for the Church.—We must all assist in taking the Bible to the church and the modern Sunday-school. There is a widespread and growing sense of need on the part of ministers and church Bible teachers; first, for the clear presentation of the principles upon which Bible study should be conducted in our time; second, for courses of study and methods that fit these principles. Third, for well-trained leaders and teachers.

What definite things can be suggested toward the betterment of present conditions? Practical and interesting courses of studies may be presented to church laymen. The present student courses by Professor Bosworth and others in the hands of pastors have revolutionized Bible interest in scores of churches. The course of Bible study by Professor Jeremiah W. Jenks, on the "Social Teaching of Jesus," has marked an epoch in the progress of modern Bible study, especially in its appeal to non-Christian men. These studies have been translated into different languages, and, where-

ever they have gone, under proper leadership, they have been the means of creating interest among a coterie of persons heretofore utterly indifferent to Bible study. Bible studies that begin with human interest, and that attach the subject-matter of the Christian Scriptures to modern questions and fascinating life problems, assist much in revealing the Bible to churchmen as an interesting book.

Last year approximately one-half million of young men were enrolled in large organized Bible classes for men in the church. But you say: "How many of these men were really studying the Bible?" A very small percentage, doubtless. We should learn how to bring real Bible culture into such organized classes. In certain cases, the past year, I have known young men in these large classes successfully interested in Bible study through a supper held in the church parish house on a week-day evening. After supper a half-hour or more was spent in small groups, discussing the relation of the Bible theme presented on Sunday to such problems as charities questions, rural problems, boys' clubs, sanitation, immigration, wealth, temperance questions, church

attendance, etc. Would it not be possible for able laymen, or men who have been trained to lead groups in college, to choose in their home church eight or ten of the most competent business or professional men, form them into a training class, meet with them once a week, and send them forth to inaugurate and conduct groups of men in the church and the congregation? Henry B. Wright, of Yale, who spends his summer vacation in a small town in Massachusetts, has been able during the summer to enlist practically the entire community in Bible study through a similar method. He gave to the people what is more important than facts, namely, a new point of view.

During the past year also, in college towns, a co-operating committee has been formed in a number of cases consisting of pastors, Sunday-school superintendents, the General Secretary of the college Young Men's Christian Association, a faculty man, and one or two prominent laymen, the business of which committee has been to unify the Bible and religious activities of the college and the churches. There was found to exist a lamentable lack

BIBLE STUDY INSTITUTE FOR CHINESE STUDENTS, TOKYO, JAPAN

of knowledge on the part of each section as to what the other section was doing in Bible teaching. There was much duplication discovered, and a dire lack of system and intelligent statesmanship in conducting the Bible work of the community.

Another plan finding favor in a number of places has been that of forming an Association Bible Department in the church for students who attend the church classes. This Association Department is practically a section of the Bible study department of the College Christian Association, only the classes are held in the church instead of upon the campus. The use of college student methods, and outlines, and the general superintendence of these classes by the college Bible leadership vastly increase the probability of interesting students in the church, as well as giving an idea of the need of church leadership in religious education for days after graduation.

Why should we not hold Bible Institutes in the local church, or for a group of churches in our large cities, much as we hold Bible Institutes for students and faculty men in the academic communities? The immediate op-

portunities which are opened to all of us in this line are many and varied.

Bible Study and Religious Education in Colleges.—Fourth, what practical measures for religious training lie inherent in our college Bible study? To be sure, we have reason to note here certain satisfactory progress, especially as we consider that the present interest in voluntary Biblical education in the colleges is largely the growth of the last decade. In the college year of 1911 one in seven of the college men of North America were meeting in weekly Bible classes. Furthermore, chiefly through the influence of this North American Bible Movement, similar Bible study has been inaugurated in seventeen other student nations. Indeed, the extension of this work to other lands is just commencing. Ross A. Hadley, formerly one of the International Student Bible Secretaries, whom this movement sent out last year to become the International Bible Secretary of India, writes with enthusiasm of Bible study possibilities among three hundred millions of people. The next ten years should see at least ten countries thus supplied with national Bible experts.

A Statesmanlike Leader of Bible Interests in Every Institution.—The entire college is accessible as never before, but it is not accessible without a leader who possesses both vision and courage. This Student Bible Movement, like Diogenes, is looking for men who can sound forth a real Marseillaise of "Let us March." As I recall the way in which this work has been founded in the great centers of learning, I think of its history in the terms of biography. I think of men whose leadership has been and is continuing to be wrought into the character and history of thousands of North American collegians who are now out in the thick of the fight, doing the world's work, continually and deeply influenced in all they do and say by their example and leadership.

Faculty Men as Bible Promoters.—The 25,000 faculty men in the institutions of higher learning of the United States and Canada should be speedily enlisted for personal Bible study and for assistance in training Bible teachers and leading Bible classes.

At a session of a Bible Institute last spring at Cornell, a professor stated that in his judg-

ment the Bible movement in colleges should begin with the faculty. It is significant that at this institution we hear of plans to secure a Bible class of college professors the coming year in the use of the studies on the "Making of a Nation." Here is a new campaign in motion. Every serious collegian should have some part in it. We can never fully win any institution for religious education without winning the college faculty. We can take nothing for granted concerning faculty interest until we have really secured it in active measures. We need a campaign for these men as we do for students. To win one leading popular college professor or college president for Bible study is to influence often an entire generation of college students. The extent of college prestige as exerted by a popular faculty man is indescribably great. It is the power of personality which is always so much more influential than the power of method.

Not long ago I attended a dinner of fraternity men at the University of Minnesota. A man beside me was expatiating on the dwindling influence of college teachers over their students. While he was speaking, ex-

President Northrup ("Prexy Northrup") came in. Every man was standing in an instant and the cheers and applause were fairly overwhelming. When the men were seated a toast was proposed to the beloved president. The man who proposed it used the words of that beautiful little quatrain composed by a Minnesota man entitled "When Prexy Prays:"

> "When Prexy prays our heads all bow,
> A sense of peace smooths every brow,
> No fears annoy, no whispers raise
> At chapel time when Prexy prays."

What might it not mean for any university to have its Biblical education swept into the main current of college life by the active support of such popular and reverenced teachers! The enlargement of such men is a multiplying work which has been too much neglected. It should take a large place in our future plans.

Bible Study and the World's Education.—How shall we carry the Bible and the religious education attendant upon it to the world?

Our churches and institutions of learning are already leading the way in attaching their Bible groups to some form of service in the

outside world. This opens an enormous field of possible activity, both for usefulness to society and also for the maintaining of interest in Bible truth. Last year from one university 150 men went out from their Bible study groups into active work for the poor in New York, and to organize and conduct rural Sunday-schools and clubs for men in communities near the college town. One of these students said to me enthusiastically, "Why, we find that Jesus' principles really work." He was discovering Biblical education in the terms of service to the world.

But it is not enough for us to interest students in Biblical education for the outside world only while they are in college. The result of this student Bible movement should be a profound world-wide awakening in Biblical education through the influence of college graduates. Indeed, the next step in the Bible Movement of North America, in my judgment, will be to carry the Bible to the whole church, to the state, to missions, to educational institutions of every stripe, and to the business and professional world. Who can help more in this than college and university

men who have been trained in thinking, in teaching, in organizing Biblical study and education? Each year there are being trained 3,000 college students to lead Bible classes and to conduct Bible departments in our seats of higher learning. What for? For college life simply? No! For life also, for the field of the world, for the equipment of laymen in a new teaching ministry.

Modern evangelism waits upon this ministry of constructive character building, and is quite inadequate without it. Social service is aimless and hollow when deprived of personal religion and a growing conviction about God and the spiritual responsibility that Bible culture affords. Missionary propaganda even now is in danger of becoming merely a big philanthropic trust without spiritual vitalization enough to make it a living power.

The time is opportune for taking the Bible to the world. The aroused moral and ethical conscience of the people of all nations has opened the way for the Christian Scriptures. There is a new tendency, a new quest, and a new thirst after God on the part of the average man.

"Lo thy sons whom thou sendest away. They come gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God."

The question is a personal one as well as an institutional one for every man. What part am I to take in this presentation of Biblical Christianity to the life, to the soul of the modern world?

APPENDIX

APPENDIX

WORLD-WIDE WITNESS TO THE BIBLE

The value of a book, like that of an institution, is determined by its influence in shaping the careers of men. The Bible has always furnished inspiration to great men. It has increasingly maintained throughout the centuries its hold upon the leaders of civilization. The cloud of witnesses which can be summoned from all periods and nations to prove the inestimable riches of the Christian Scriptures supplies an irresistible argument for the world-wide value and adaptability of the Bible. What other book could command such testimony as the following from the world-field of educated men?

Witness to the Bible in Literature and Education

The Honorable James Bryce, British Ambassador to the United States, to the World's Sixth Sunday-school Convention: "Had I been able to be with you, I should have said some words regarding the special

and urgent need which seems to exist in our time for maintaining in the general scheme of education the place of religious instruction, and especially a proper knowledge of the Bible."

Nothing else so sinews up the intellect, so clarifies the perception, so enlarges the views, so purifies the taste, so quickens the imagination, strengthens the understanding, and educates the whole man. The humblest day laborer who saturates his mind with this celestial schoolbook becomes a superior man to his comrades—not merely a purer man, but a clearer-headed man. It was the feeding on this honey from heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. Simply as an educator the Scriptures ought to be read in every schoolhouse, and there ought to be a chair of Bible instruction in every college.—*Theodore L. Cuyler, D. D.*

By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the intervals between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work. The Bible has been the *Magna Charta* of the poor and the oppressed. Down to modern times no state had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted on, as that drawn up for Israel. Nowhere is the fundamental truth that the welfare of the state in

the long run depends on the welfare of the citizen, so strongly laid down.—*Huxley.*

For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species—always supporting, and often leading the way.—*Coleridge.*

Wholly apart from its religious or its ethical value, the Bible is the one book that no intelligent person, who wishes to come into contact with the world of thought and to share ideas of the great minds of the Christian era, can afford to be ignorant of.—*Charles Dudley Warner.*

In response to the query, What do I owe the Bible? my short reply would be, *everything;* my long reply, to be sufficiently serious and comprehensive, would run to reams of paper. But, if I am addressed as a man of letters, I would simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named.—*Sir Edwin Arnold.*

Of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity—the preternatural grandeur—unequaled, unapproached, in the attempted improvement of modern scholars—all are here, and bear the impress of the mind of one man —William Tyndale. Lying, while engaged in the great office, under the shadow of death, the sword above his

head and ready at any moment to fall, he worked, under circumstances alone perhaps truly worthy of his task which was laid upon him, his spirit, as it were, divorced from the world, moved in a purer element than common air.—*J. A. Froude.*

There are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is, perhaps, no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation—none which you open with such confidence and lay down with such reverence: there is no book like the Bible.—*Charles A. Dana.*

The husbandman might sing parts of them at his plow tail, the weaver might warble them at his shuttle, the traveler might, with their narrative, beguile the weariness of his way.—*Erasmus.*

I cannot understand the mental attitude of those who would put the Bible to one side as not being a book of interest to grown men. What could interest men who find the Bible dull? The Sunday newspaper? Think of the difference there must be in the mental make-up of the men whose chief reading includes the one, as compared with the man whose chief reading is

represented by the other—the vulgarity, the shallowness, the inability to keep the mind fixed on any serious subject, which is implied in the mind of any man who cannot read the Bible, and yet can take pleasure in reading only literature of the type of the colored supplement of the Sunday paper. Now, I am not speaking against the colored supplement of any paper *in its place;* but as a substitute for serious reading of the great Book, it represents a type of mind which it is gross flattery merely to call shallow.—*Theodore Roosevelt.*

All that I have taught of art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*John Ruskin.*

Biblical study is the most attractive of all studies. The variety of topic, richness of material, beauty of form, wealth of illustration, the vast importance of its themes, the unity in which the amazing variety of author, age, and topic is bound together—all make the Bible the most interesting and absorbing story for peasant and prince, for child and sage, for all the world—the Bible is the book of life, a real book, a people's book. It is a blessed means of grace when used in devotional hours, it has also holy lessons and beauties of thought and sentiment for hours of leisure and recreation. It appeals to the aesthetic and intellectual as well as moral and spiritual faculties, the whole man in his whole life.—*Charles A. Briggs.*

(The Bible), the greatest prose work in any language. —*Professor Saintsbury.*

It is mere commonplace to say that the translation of the Bible is one of the two or three supreme monuments of English literature. It should be equally obvious that no English-speaking person is really educated who is unfamiliar with this Book. On it the masters of English expression have deliberately or unconsciously formed their style, for they have known it as they have known no other book. Its stories, poetry, and characters are interwoven with English literature as inextricably as its sacred teachings are embodied in the doctrines of the church and the ethics of the race.—*Professor Stockton Axson.*

And as it is owned the whole scheme of Scripture is not yet understood, so, if it comes to be understood, it must be in the same way as natural knowledge is come at; by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing and pursuing intimations scattered up and down it, which are overlooked, and disregarded by the generality of the world. Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age were equally in the possession of mankind several thousand years before.—*Butler.*

You went out from the Sunday-school in your teens, with such ideas of God and the Bible as you had then been able to receive, and you have been living your religious life upon them ever since. In the world's work you have bent your powers to large undertakings, and

have grappled with the enterprises of adult humanity. But upon the Bible and the thought of God you have never made strenuous exercise of your maturer faculties; you have never done man's work in seeking a more adequate knowledge of these realities, but have tried to live along nourished by no larger or richer conceptions than you made your own when your powers were those of children. No wonder that your adult minds cannot more than half believe in the Bible and the God of your infancy; no wonder that your religious life is narrow and poor, your minds are perplexed by the hard questions of the day, and your energies are repressed or misdirected. You need to put away childish things, and to make your own the Bible and the God of men.—*William Newton Clarke.*

I think that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. "The Deemster" is the story of the Prodigal Son. "The Bondman" is the story of Esau and Jacob. "The Scapegoat" is the story of Eli and his sons, and the "Manxman" is the story of David and Uriah.—*Hall Caine.*

The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—*President Schurman.*

We no longer need to read the Bible with the blinds of our intelligence half drawn down. We no longer

open the pages of the Prophets with the feeling that we are to force ourselves, as once seemed necessary, into a mental attitude which was a strange mixture of anxious devoutness and a pained sense of a lack of completeness . . . while our intellectual honesty compelled us to feel that we did not really understand when we had read.—*Bishop of Ripon.*

I do not know a book which gives in such a compact and poetic form every phase of human ideas as the Bible. All the questions which arise out of the manifestations of nature have their answer here; all the original relations of man to man, the family, the state, and religion are known for the first time through this book. The power of truth and wisdom in its simple, childish form, take hold of the child's mind with their powerful charm. The Psalms of David influence not only the thought of the child, but he learns to know for the first time the whole fascination of poetry in its inimitable purity and strength. Who of us has not wept over the story of Joseph and his brethren, or listened to the story of the shorn Samson with much anxiety and beating of the heart; and who has not received all those other hundreds of noble impressions, which we have drawn in as with our mother's milk?—*Tolstoy.*

The English Bible,—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*Lord Macaulay.*

The parable of the prodigal son, the most beautiful fiction that ever was invented; our Saviour's speech to his disciples, with which he closes his earthly ministra-

tion, full of the sublimest dignity and tenderest affection, surpass everything that I ever read; and, like the Spirit by which they were dictated, fly directly to the heart.—*Cowper.*

Many millions of men have learned to read for no other purpose than to read the Bible. When a single society prints the Bible in three hundred and fifty languages, many of which were reduced to a written form simply in order that they might receive the Bible, we may gain some inkling of the enormous intellectual force generated by a religion which reaches the world through a literature. Millions of men have learned Greek simply to read the New Testament. Hebrew has been saved from oblivion among Christians purely by the desire to read the *ipsissima verba* of Israel's prophets, priests, and sages.—*President W. H. P. Faunce.*

All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high, and contained in the sacred writings.—*Sir John F. W. Herschel.*

As the spiritual life with which the Bible deals is the flower of human life, so the Book which deals with it is the flower of human books. But it is not thereby an inhuman book. It is the most human of all books. In it is seen the everlasting struggle of the man-life to fulfil itself in God. All books in which that universal struggle of humanity is told are younger brothers—less clear and realized and developed utterances of that which is so vivid of the divine Man. I will not be puzzled, but rejoice when I find in all the sacred books, in all deep, serious books of every sort, foregleams and

adumbrations of the lights and shadows which lie distinct upon the Bible page. I will seek and find the assurance that my Bible is inspired of God not in virtue of its distance from, but in virtue of its nearness to, the human experience and heart. It is in that experience and heart that the real inspiration of God is given, and thence it issues into the written book:

Out of the heart of nature rolled
The burdens of the Bible old.
The litanies of nations came
Like the volcano's tongue of flame;
Up from the burning core below
The canticles of love and woe.

That book is most inspired which most worthily and deeply tells the story of the most inspired life.—*Bishop Brooks.*

We are astonished to find in a lyrical poem of such a limited compass (Psalm 104) the whole universe—the heavens and the earth—sketched with a few bold touches. The calm and toilsome life of man, from the rising of the sun to the setting of the same, when his daily work is done, is here contrasted with the moving life of the elements of nature. This contrast and generalization in the conception of natural phenomena, and the retrospection of an omnipresent, invisible Power, which can renew the earth or crumble it to dust, constitute a solemn and exalted form of poetic creation.—*Humboldt.*

I believe that the Bible should not only be taught in every public school, but that it should have the first place, and every other study should be made subordinate.—*William Lyon Phelps.*

The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct, and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his *own* ignorance, and of *their inestimable value.—Sir Walter Scott.*

The Bible can never be replaced until some history has been produced that shall reveal God more clearly than the history of Israel and of the first Christian century. A better book than the Bible cannot be written until a better life than that of Christ has been lived.—*Wood.*

Our Bible is still the key to the best English diction; and by conservance with it our children are made familiar with their own language in a purer form than any other which can be placed before them.—*Dr. A. P. Peabody.*

All modern literature and all modern art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. A boy or girl at college, in the presence of the works set forth for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly. There are in Shakespeare more than five hundred and fifty Biblical quotations, allusions, references, and sentiments.—*Charles Dudley Warner.*

The Bible thoroughly known is a literature of itself—the rarest and the richest in all departments of thought or imagination which exists.—*J. A. Froude.*

As a mere literary monument, the English of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language.—*John Richard Green.*

I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books, in whatever age or language they may have been written.—*Sir William Jones.*

The Bible, considered merely as literature, without any regard to its doctrines, has more strong, nervous English, more pathos, more sublimity, more pith and power, than any other work in our language.—*Dr. Spofford.*

Witness to the Bible from World Leaders

Furthermore, to disassociate the Bible with public life would be to deprive world leadership of one of its chief and universal supports:

The best of allies you can procure for us is the Bible. That will bring us the reality of freedom.—*Garibaldi.*

It is necessary for the welfare of the nation that men's lives be based on the principles of the Bible.—*Theodore Roosevelt.*

General Grant, President of the United States, sent a message to this effect to the Sunday-school children of America in 1876: "Hold fast to the Bible as the sheet anchor of your liberties. Write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."

Our modern political life needs the recreating power of the Gospels; it needs change from within more than it needs external panaceas.—*Senator Dolliver.*

A stream where alike the elephant may swim and the lamb may wade.—*Gregory the Great.*

David Livingstone, when nine years old, learned and repeated the 119th Psalm. His pastor gave him as a reward a New Testament. Livingstone died on his knees. The light reflected from his countenance upon the black face of Africa was the greatest Christian message which the Dark Continent has yet received.

I have been in Africa seventeen years. In 1871 I went to Africa as prejudiced as the biggest atheist in London. But there came for me a long time for reflection. I was out there away from a worldly world. I saw a solitary old man there, and asked, "Why on earth does he stop here? Is he cracked, or what? What is it that inspires him?" For months after we met I simply found myself listening to him, wondering at him, as he carried out all that was said in the Bible:

"Leave all that ye have, and follow me." But, little by little, his sympathy became contagious. Seeing his piety, his gentleness, and how quietly he did his duty, I was converted by him, though he had not tried to do it.

Not long after, in 1873, that old man was found dead on his knees, by the side of his lowly cot, in his mud hut, in the heart of Africa, with none but black faces around him. And the faithful blacks, for whose sake he had left all and succumbed to his endless hardships, smeared his corpse with pitch, and covered it with palm leaves, and carried it on their shoulders, 300 miles to Zanzibar. A ship bore it to England, and it was buried amid the tears of the noble and great, in the nave of Westminster Abbey. The traveler was Mr. H. M. Stanley; the aged missionary, whose life is the pledge of future regeneration for miserable and distracted Africa, was David Livingstone. And though he died and saw no fruit of his labors, it is to him and to the text which had grown so luminous to him, that we owe the translation of the Bible since his death into fourteen languages of Africa, and the extension of the British protectorate over 170,000 square miles.

God of our fathers, known of old,
  Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
  Dominion over palm and pine—
    Lord God of Hosts, be with us yet,
    Lest we forget—lest we forget!

If, drunk with sight of power, we loose
  Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,

Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!
—*Kipling.*

The testimony of Napoleon I to the Bible, as recorded in Bertrand's Memoirs: "Behold it upon this table" (here he solemnly placed his hand upon it). "I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which produce in one's soul the same emotion which one experiences in contemplating the infinite expanse of the skies resplendent upon a summer's night with all the brilliance of the stars. Not only is one's mind absorbed, it is controlled, and the soul can never go astray with this book for its guide."

For centuries the prophets have been ignored as mysterious oracles, honored and valued merely for the precious texts and sayings which sparkled like rare and brilliant gems upon the dim, obscure surface of an unexplored literature. Modern scholarship has laid bare their intimate relation to the political and social problems of the day . . . There has been no more helpful, no more stimulating exegetical work done by modern critical scholars than the treatment of the prophets by Driver, George Adam Smith, Kirkpatrick and Ottley.—*Bishop of Winchester.*

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds to it,
Texts of despair or hope, of joy or moan.

While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit.

—*Lowell.*

I invite any honest-minded man to look at a map of the world and see what a story that map tells. Which are the countries on the face of the globe at this moment where there is the greatest amount of idolatry, or cruelty, or impurity, or misgovernment, or disregard of life, liberty, and truth? Precisely those countries where the Bible is not known. Which are the Christian countries, so-called, where the greatest quantity of ignorance, superstition, and corruption is to be found at this moment? The countries in which the Bible is a forbidden or neglected book,—such countries as Spain and the South American States. Which are the countries where liberty and public and private morality have attained the highest pitch? The countries where the Bible is free to all, like England, Scotland, Germany, and the United States. Yes! when you know how a nation deals with the Bible you may know what that nation is.—*A Bishop of the English Church.*

Let the world progress as much as it likes; let all branches of human research develop to the very utmost; nothing will take the place of the Bible.—*Goethe.*

But to outweigh all harm, the sacred book,
In dusty sequestration wrapped too long,
Assumes the accent of our native tongue;
And he who guides the plough, or wields the crook,
With understanding spirit now may look
Upon her records, listen to her song,
And sift her laws—much wondering that the wrong

Which faith hath suffered, heaven could calmly brook,
Transcendent boon! nobler than earthly king
Ever bestowed to equalize and bless,
Under the weight of mortal wretchedness!

—*Wordsworth.*

Mr. Lincoln, as I saw him every morning, in the carpet slippers he wore in the house, and the black clothes no tailor could make really fit his gaunt, bony frame, was a homely enough figure. The routine of his life was simple, too; it would have seemed a treadmill to most of us. He was an early riser; when I came on duty, at eight in the morning, he was often already dressed and reading in the library. There was a big table near the center of the room; there I have seen him reading many times. And the book? It was the Bible which I saw him reading while most of the household slept.—*William H. Crook.*

If you take out of your statutes, your constitution, your family life, all that is taken from the Sacred Book, what would there be left to bind society together?—*Benjamin Harrison.*

No lawyer could afford to be ignorant of the Bible.—*Rufus Choate.*

No nation is better than its sacred book. In that book are expressed its highest ideals of life, and no nation rises above those ideals. No nation has a sacred book to be compared with ours. This American nation from its first settlement at Jamestown to the present hour is based upon and permeated by the principles of the Bible. The more this Bible enters into our national life the grander and purer and better will that life become.—*Justice David J. Brewer.*

The Bible as a literature of power lies at the basis of our Western civilization; therefore, its study lets us into our common heritage of ideas, ideals and practical principles as no other book can do.—*Mattoon M. Curtis.*

I have for many years made it a practice to read through the Bible once a year. It is an invaluable and inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

Bible teaching is the supreme work of the Christian ministry, and the supreme work of the Sunday-school teacher. Let Christian ministers and Sunday-school teachers devote themselves to this work, and the result will be the Bible known and lived by the Church of God; and that will mean purity and compassion, living and active, in the affairs of men. Only so will the nation receive that Word of God, without which its conceptions will be vulgar, its conduct debased, and its character degraded.—*Campbell Morgan.*

Match, if you can, the Bible's table of contents:

1. The story of the Fall and of the Flood, grandest of human traditions founded on a true horror of sin.
2. The story of the Patriarchs.
3. The story of Moses, with the results of that tradition on the moral law of all the civilized world.
4. The story of the Kings; virtually that of all kinghood in David, and all philosophy in Solomon, culminating in the Psalms and Proverbs, and the still more close and practical wisdom of Ecclesiastes and the son of Sirach.

5. The story of the Prophets; virtually the deepest mystery, tragedy, and permanent fate of national existence.

6. The story of Christ.

7. The moral of St. John and his closing Apocalypse of its fulfilment.—*John Ruskin.*

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God.—*Daniel Webster.*

Whence, but from heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie!
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
—*Dryden.*

The prophecy of Micah produced a great impression on his contemporaries, for he spoke to the masses of the people as one of themselves.—*Robertson Smith.*

If the common schools have found their way from the Atlantic to the Pacific; if slavery has been abolished; if the whole land has been changed from a wilderness into a garden of plenty, from ocean to ocean; if education has been fostered according to the best light of each generation since then; if industry, frugality and sobriety are the watchwords of the nation, as I believe them to be, I say it is largely due to those first emigrants, who, landing with the English Bible in their hands and in their hearts . . . established themselves on the shores of America.—*The Hon. Joseph H. Choate.*

I read the Bible often and with pleasure. A Bible lies beside me at night in which most of the precious thoughts are underlined. I cannot understand how many men exist who do not busy themselves with God's Word. In all my thoughts and actions I ask myself the question, What does the Bible say on the point? The Bible is to me the source from which I draw strength and light. In hours of trembling and fear I lay hold on this treasure of comfort.—*Kaiser Wilhelm.*

No literature of antiquity is possessed with so deep a love of the poor, speaks so strong and generous words concerning them, surrounds them with so much dignity and so many rights as the Old Testament.—*Principal Fairbairn.*

The Bible is a universal boon to mankind; it belongs to the world like the air, the ocean, the rivers.—*Redford.*

The immediate work of our day is the study of the Bible. Other studies will act upon the progress of mankind by acting through and upon this.—*Dr. Temple.*

"A. Lincoln, his own book," words found in the cover of Lincoln's well-worn Bible.

Lincoln wrote to his intimate friend, Joshua F. Speed: I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man.

It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all the conditions of life, and includes all the duties they owe to their Creator, to themselves, and to their fellow-man.—*Lincoln.*

Most religions are meant to be straight lines connecting two points—God and man. But Christianity has three points—God, man and his brother—with two lines to make a right angle.—*Maltbie D. Babcock.*

I always have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.—*Thomas Jefferson.*

Christianity was first introduced among the Japanese in 1549, by Francis Xavier, and for a time Christianity spread considerably among the people. But soon, through the meddling of Jesuits, there arose very serious quarrels and disturbances, and at last many Christians were cruelly put to death. Persecutions went on more or less for a long period of time; almost all the remaining Christians in Japan were murdered; and in 1637 Japan was closed "forever" to foreigners and to Christianity. There was a public inscription put up to the effect that anybody who taught the "vile Jesus doctrine," as it was called, should be executed. Who was it who reintroduced Christianity into Japan? It was a Japanese nobleman. One day he saw in the Bay of Yeddo something floating on the water, which proved to be a Bible. He did not, however, know what it was, but was told that it was a book which had dropped from some English or American vessel. He became interested in it and anxious to know more about it. He then sent it to Shanghai to have it interpreted for him. His study of the truth was sanctified to him; he was converted, and in 1857 was the first Japanese who was baptized. Two others were baptized with him, and from that time Christianity has been a living and

growing power in the Empire. The first great impulse was given by that single Bible.—*Dean Farrar.*

The Bible is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the best companion of youth.—*S. Travena Jackson.*

England became the people of a book, and that book was the Bible. It was, as yet, the one English book which was familiar to every Englishman. It was read in churches, and it was read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. . . . Elizabeth might silence or tune the pulpits, but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the Book which the Lord again opened to the people . . . the effect of the Bible in this way was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. Theology rules there, said Grotius of England, only ten years after Elizabeth's death. The whole nation, in fact, becomes a church.—*J. H. Green.*

The period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible, and all the emancipation of heart and intellect which an open Bible involves.—*Thomas Carlyle.*

The King of England has been presented with a copy of the old black-letter King James Version, silver-bound, and has replied in a most enthusiastic address in which he says, that the Bible "is the most valuable

thing this world affords." He compared the King James Version to a broad light, which came in the darkness, giving to the whole English-speaking people the right and power to search for the truths and consolations of faith. "The multiplying millions of the English-speaking world," said the king, "have turned in their need to the grand simplicity of the Authorized Version, and have drawn from its inexhaustible springs, wisdom, courage and joy."

Witness of Great Men to the Moral and Religious Values of the Bible

It is generally conceded that the Bible has formed the background for intelligent religion, quite regardless of race or creed. The extent to which this is true, however, is fairly startling when one begins to investigate the place of the Bible in moral and religious enterprises.

The vigor of your spiritual life will be in exact proportion to the place held by the Bible in your life.—*George Muller.*

The Bible has such power for teaching righteousness that even to those who come to it with all sorts of false notions about the God of the Bible, it yet teaches righteousness, and fills them with the love of it; how much more those who come to it with a true notion about the God of the Bible.—*Matthew Arnold.*

The great mission and priceless value of the Bible are that it puts us in touch with the most significant lives of the world, in the greatest realm—that of the

moral and spiritual—the lives that we need most of all, because religion is the great unlocker of the powers of men.—*President Henry Churchill King.*

Charles Dickens placed a Bible in his son's trunk as his boy went to become a colonist in Australia. He afterwards wrote to him: "I put a New Testament among your books for the very same reason and with the very same hopes that made me write an easy account of it for you when you were a little child, because it is the best book that ever was or will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be faithful and truthful to duty can possibly be guided."

The diction of the English Bible, with its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, the music of its cadences, and the felicities of its rhythm, is the consecrated diction of devotion and religious instruction for all denominations of English-speaking Christians, God's greatest gift to the many millions of Britain and America. It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how to forego. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its voices. The power of all the griefs and trials of man's life is hid beneath its words. It is the representation of his best moments; and all that there has been about him of soft and pure and penitent and good, speaks to him from out of his Protestant Bible. It is his sacred thing which doubt has never dimmed and controversy never soiled.—*Dr. Faber.*

Science is gradually adapting itself to religion as we find it set forth in the Scriptures of the Old and New Testaments, and when such scholars as Dr. McConnell, among the clergy, and John Fiske, among historians and authors—men of eminent ability and admittedly in the front rank of scholarship—when such men declare that there is nothing in their researches that cannot be reconciled with their full belief in the authenticity and authority of the Bible as an infallible guide for our conduct and credence, we are bound to believe them.—*The Christian Work and Evangelist.*

But if any speak not concerning Jesus Christ, I look upon them as tombstones and sepulchres of the dead, on which are written only the names of men.—*St. Ignatius.*

The Bible is alive. It possesses and communicates life. Its ideas are not merely perceived, but apperceived. The Gospel is educative because its teacher put its truth before men in a form to be apperceived, to become, not a part of a man's mental store, but a part of his mental life. The words of Plato are a priceless treasure, but the words of Jesus are spirit and life. —*Chinese Gordon.*

The Bible is so rich in spiritual beauty and moral power and faultless guidance for life, that a man is morally crippled who has not lived with the Book during the formative days of his life.

The Bible is also the literature of a great people, and is so full of human experience, so noble and lucid in expression, so grandly simple and true, so charged with dignity of thought and beauty of style, that a man's culture, though it range through all the disci-

plines, is likely to miss depth and reality if it has not been informed and nourished by knowledge and understanding of the Scriptures. Bossuet and Voltaire, Leo XIII and Matthew Arnold, Cardinal Newman and Thomas Huxley, all agree on that much.—*President Edwin A. Alderman.*

The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it . . . is a crime against humanity. And if there are to be miracles, this book . . . is itself the greatest miracle. For here we have a system of religious doctrines and beliefs that has been built up without the help of the Greek philosophy, by unlearned persons, and that has, more than any other, exercised an influence for good upon the hearts and lives of men.—*Immanuel Kant.*

The adorable Jesus Christ was born in the hamlet of Bethlehem, situated in the well-known province of Palestine. The religion he preached is what is now called the Christian religion, and those who believe in and obey Jesus are called Christians. As we contemplate his unique moral beauty, incomparable wisdom and learning, his marvelous and mighty words, his spotless character, meek and loving spirit, his deeds of mercy and words of love, his mighty miracles wrought by divine power, the heart refuses to admit that this Jesus is a mere man, but feels that he is divine. By his wonderful works of love wrought for the help and relief of the poor and needy, by his exquisitely tender sympathy with the afflicted, by the light, moral and spiritual, which he shed, by setting men free from the torment of sin, by giving knowledge to the ignorant,

both women and men, in simple terms that all could understand, Jesus had won for himself a unique place (may we not say it?) in human hearts. He is a sea of beauty, a bottomless mine of moral and spiritual wealth, a store of mercy, an ocean of knowledge. If you can cast off all the fetters of superstition, and look upon Jesus with holy and earnest intentness, you cannot but be fully persuaded to believe in his deity. His whole life was actively employed in doing good to others, in bettering the condition of the world, in making earth as heaven.—*Brahmin Editor of India.*

The joyful life is the life of the larger mission, the disinterested life, the life of the overflow from self, the "more abundant life" which comes from following Christ.—*Professor Henry Drummond.*

It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.—*W. E. H. Lecky.*

John Penry left the following message to his children: "Although you should be brought up in never so hard a service, yet, my dear children, learn to read, that you may be conversant day and night in the Word of the Lord. If your mother be able to keep you to-

gether, I doubt not but that you shall learn to read and write by her means. I have left you four Bibles, each of you one, being the sole and only patrimony or dowry that I have for you. I beseech you and I charge you, not only to keep them, but to read them day and night; and before you read, and also in and after your reading, be earnest in prayer and meditation, that you may understand and perform the good way of your God."

All systems of morality are fine. The Gospel alone has exhibited a complete assemblage of the principles of morality, divested of all absurdity. It is not composed, like your creed, of a few commonplace sentences put into bad verse. Do you wish to see that which is really sublime? Repeat the Lord's prayer.—*Napoleon I.*

Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the business and bosoms of men, women, and children in the modern days. Then is it any exaggeration to say that the "characters of Scripture are a marvel of the mind"?—*Robert Louis Stevenson.*

The first and almost the only book deserving of universal attention is the Bible. The Bible is the book of all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to read in small portions of one or two chapters every day, and never to be intermitted except by some overruling necessity. I speak

as a man of the world to men of the world, and I say to you, "Search the Scriptures." I have for many years made it a practice to read through the Bible once a year . . . It is an invaluable and inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

Within this ample volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way:
And better had they ne'er been born,
That read to doubt, or read to scorn.
—*Sir Walter Scott.*

The Bible is a record, but it is not a dead record of dead persons and events, but a record inspired by the living Spirit who uses it to speak to men now. It is more than a phonograph which has mechanically stored up for ages the words and tones of the original speaker. It is the medium through which the living God now makes himself heard and known. But to find in it the Spirit of God the reader must himself have the Spirit.—*Dods.*

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age;
It gives, but borrows none.—*Cowper.*

The vision of God in Christ is the greatest gift in the world. It binds those who receive it to the highest and most consecrated life. To behold that vision is

to be one of God's elect. But the result of that election depends upon the giving of ourselves to serve the world for Jesus' sake. *Noblesse oblige.—Henry van Dyke.*

When these giants in human intellect can tell me whence Moses derived his science in legislation without admitting the superlative and divine authority of the ten commandments, I shall begin to listen with more reverence to the teachers of human perfectibility. In that short and comprehensive code we find given us a perfect rule of action, covering the whole ground of man's existence; a rule not only prescribing our duty to God and man in our external behaviour, but reaching to the thoughts and feelings of the hearts in every possible condition of life, and in all our relations to our Maker and our fellow-beings. The wisdom of ages, the learning and philosophy of the schools, have never discovered a single defect in that code. Not a virtue which is not there inculcated. Not a vice in its most doubtful and shadowy form which is not there prohibited.

Whence, then I ask, did the great Jewish lawgiver derive his spirit of legislation? If that code was written by the finger of the Almighty, let us bow to it with reverence and seek no better rule of life nor any wiser principle of action. But if they emanated only from the capacious mind and were dictated by the wisdom of Moses, then Moses was a wiser, a more learned man than any of our new teachers, and I had rather be under his jurisdiction and keep his commandments than learn new rules of civil polity and social intercourse from the most wise and learned of the present day.—*Judge of the Anglo-Saxon Bench and Bar.*

In one of our American cities an actress, the star of the most fashionable theatre of the city, bought a New Testament and Psalter. She said to the salesman: "I always carry a Bible with me. People think that we do not read the Bible, but we read it a great deal more than we get credit for, and some of us try to live up to its principles in our lives."

What a history a collection of Bibles would give us, if we could only have it! One would represent to us the sigh from a penitent, and one the song from a saint, and one would have its story of strength for some one who was tempted, and through one Christ's heart of fire melted the icicles round some heart of ice. —*Archbishop of Armagh.*

Thy thoughts are here, my God,
  Expressed in words divine,
The utterance of sacred lips
  In every sacred line.
Across the ages they
  Have reached us from afar;
Than the bright gold more golden they,
  Purer than purest star.—*Horatius Bonar.*

I look upon the Bible as the book of the world. I see its divine authorship as plainly as I see the authorship of God in the stars, which I know no human mechanic could have ever built in his shop and flung them out into space.—*R. S. Storrs.*

The highest historical probability can be adduced in support of the proposition, that, if it were possible to annihilate the Bible, and with it all its influence, we should destroy with it the whole spiritual system of the moral world—all our great moral ideas—refinement of

manners—constitutional government—equitable administration and security of property—our schools, hospitals, and benevolent associations—the press—the fine arts—the equality of the sexes, and the blessings of the fireside; in a word, all that distinguishes Europe and America from Turkey and Hindustan.—*Edward Everett.*

He succeeds in his undertakings just so far as he is able to incorporate the spirit of the Bible in his work.—*William T. Stead.*

The greatest contribution to the modern historical method of Bible study is in the message to our times that Christ is the full voice of God.—*President R. A. Falconer.*

With our modern, half-personal, unlocalized ideas of Jesus, it must always be striking—sometimes it is startling—to remember that there was one little district of a few miles square upon the surface of this earth, which was known as "his own country." That little group of hills with the quiet valleys among them, which lies between Nazareth and the Sea of Tiberias, he loved as we loved the streets or farms where we were born. And not very far off to the southward lay the great city of his race, where his feet never seemed to enter except solemnly.—*Phillips Brooks.*

The Bible is the record of God's revelation of himself for the highest education of mankind, and its study lifts life to the level of divine wisdom and strength. It supplements the scientific knowledge of nature with the personal knowledge of God, and keeps alive in the soul the saving sense of personal relationship. It adds

to the facts of history and the ideals of literature, the outlook toward a perfect moral order. It inspires the study of economical and social science with the supreme motive of struggle for the good of others. It makes for the largest living. The measure and quality of manhood are fixed by the measure and quality of its interests. Bible study charges life with interest as high as the purpose of God, as broad as the possibilities of human progress, and as deep as the hunger of the soul for truth and love.—*Dr. O. E. Brown.*

I am convinced that the Bible becomes even more beautiful the more one understands it; that is, the more one gets insight to see that every word which we take generally and make special application of to our own wants, has had, in connection with certain circumstances, with certain relations of time and place, a particular, directly individual reference of its own.—*Goethe.*

If I am asked to name the one comfort in sorrow, the safe rule of conduct, the true guide of life, I must point to what, in the words of a popular hymn, is called "The old, old story," told in an old, old Book, which is God's best and richest gift to mankind.—*William E. Gladstone.*

The Bible addresses every aspect and every necessity of my nature; it is my own biography; I seem to have read it in some other world; we are old friends; the breathing of eternity is in us both, and we have happened together, to our mutual joy, on this rough shore of time. I never know how great a Book it is until I try to do without it, then the heart aches; then the eyes are put out with the great tears of grief; then the

house is no home of mine; then life sinks under an infinite load of weariness.—*Parker.*

As is well known, Stanley, on his journey across the continent, visited the king at his capital, Mengo, on the northwest coast of the lake, just before his wonderful trip down the Congo to the Atlantic Ocean. Seeing that the king and his people were intelligent, he explained to him the civilization of his own country—showing a copy of the Bible, presented to him by the sister of Livingstone, and telling him of its power for good over his own people. He started on his journey. After a day's travel a messenger from the King of Uganda overtook him, begging for the wonderful book he had shown. It was given to him. Stanley wrote immediately to England, recommending strongly that missionaries be sent to that people. This request was promptly complied with, so that before Stanley had reached the mouth of the Congo, the missionaries were sent. Now, less than twenty-five years ago, the results are marvelous, and they wonderfully show the power of the Bible with a teacher.

As well imagine a man with a sense for sculpture not cultivating it by the help of the remains of Greek art, and a man with a sense for poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible.—*Matthew Arnold.*

No one can doubt that the Bible speaks to the human heart as no other book in any language has spoken. It gets down to bed rock. It reaches the plain facts of human existence. It shows the way to fill our days with "abundance of life," to make our lives not mat-

ters of mere existence, but strong, helpful, joyous, and successful.—*President David Starr Jordan.*

But thee, but thee, O sovereign seer of time,
But thee, O poets' poet, wisdom's tongue,
But thee, O man's best Man, O love's best love,
O perfect life in perfect labor writ,
O all men's comrade, servant, king, or priest,—
What *if* or *yet,* what mole, what flaw, what lapse,
What least defect or shadow of defeat,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's,—
Oh, what amiss may I forgive in thee,
Jesus, good paragon, thou crystal Christ?
—*Sidney Lanier.*

The great reason for the permanence of the Bible lies in the fact that the Bible contains the "Word of God."—*New York Sun.*

Do not hear or read the Scriptures for any other end but to become better in your daily walk, and to be instructed in every good work, and increase in the love and service of God.—*Jeremy Taylor.*

"Read your Bible," said Ruskin, in addressing the students at Oxford, "making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential part of my education."

Marvelous book! Itself also a subject or a parallel of every miracle and deliverance recorded in its pages. Proscribed and imprisoned, the angel of deliverance illumined the darkness, stripped off the shackles, and awed into conscious obedience the self-opening doors. Exiled, it has created a new kingdom and shifted the center and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods, till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters and ascended the throne of dominion. Driven into the sea, it has gone over dry-shod, seeing its enemies overwhelmed in the flood and itself singing the glad song of deliverance. Burned on the public square of the public executioner, it has risen phoenix-like and floated away in triumph, wearing the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the civilized world, leaving behind it a trail of light attesting its divine authority. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumined the darkness by the radiance of its own glory, and transformed the summits of sacrifice into a throne of universal judgment. Sealed into the gloom of a sepulchre, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligence. Marvelous book! Full of divine life and power. No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It stands alone, without a rival—even its enemies themselves being judges.—*Bishop Charles Fowler.*

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